

A farther  
**ESSAY**  
Relating to the  
**FEMALE-SEX.**  
Containing  
*Six Characters, and Six Perfections.*  
With the description  
O F  
**SELF-LOVE.**

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To which is added,  
**A CHARACTER**  
Of a  
*Compleat Beau.*

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LONDON,

Printed for A. Roper and E. Wilkins at the  
Black-Boy in Fleet-street. 1696.

1830

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*To the Right Honourable, and Vertuous Lady, the Lady Elizabeth, Countess of Kildare.*

*Madam,*

**I** Esteem my Self Happy, that I have this favourable opportunity put into my hands to express the profound Respect I have for your Honour, by laying this little Tract at your Feet, of which your great Love to Vertue, was the Primary Motive and Inducement, herein indeed I have Censur'd

## *Dedication.*

some of the Fair Sex, but if in any Expression in the Characters I have been too Picquant, to make them amends, I have chalk'd out an easie method how they may attain to the sublimest Perfection.

Your Honour is the accomplished Model of those charming Vertues, which I would perswade, and the most exact Exemplar and Pattern for their Imitation, which made me the more forward to entertain any instrument, whereby you may grow and increase in the Service of God, and the Communion and Charities of Holy People; but I must moderate the great Transports of Zeal, lest I should enervate your Glory, and must admire more Vertues  
by



## *Dedication.*

by my Silence, than can be expressed by the most Florid and Elaborate Panegyrick. O how highly commendable is it in such a degenerate Age, wherein Virtue seems forsaken, and buried in Oblivion, to shew a Life of strict Piety and Devotion, so Blameless and Irreprovable!

Madam, you have united perfect Merit to solid Vertue, and you have establish'd that sublime Character of Perfection, so rare to be met with at this day, that you may be prais'd without flattery, and lov'd without interest. I propose your Honour as a great Prodigy and Miracle, to the most Illustrious Ladies, as an Example of what is most Transcendent and Wonderful, and

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## Dedication.

every ways worthy of their most  
studious Conformity and Imita-  
tion.

Madam, I hope your Ho-  
nour will find some satisfaction  
in the reading this Book, as I  
receive honour sufficient, if  
you shall be pleas'd to accept it  
as a Testimony of the service  
which ought to be paid to your  
Honour by,

*Madam,*

*Your Honours most Humble,  
and most Obedient Ser-  
vant*

# The PREFACE.

To the Fair Sex.

**I**T being my design in this ensuing Discourse, to describe some peculiar Characters, I thought it would be a difficult matter, for every one to distinguish her particular Portraiture, by those helps I lay down to correct their Defects. For here the Coquets may have a prospect of their disorders; Hypocrites, a serious purpose of being re-form'd; The Self-Conceited, a fervent desire of Instruction: Those who are busie in Domestical affairs a generous reflection; The Gamesters may bestow some moments in the perusal of this Treatise, and the Litigious will have one day of Repose.

I hope these few Instructions will make them sensible of the pleasure of perfection, will make them banish that Self-love out of their Minds which I describe, and will give them a true gust and relish for substantial and solid wisdom.

If I could inspire into them such a sentiment, I should not think my Labor lost, because the way of amendment is to own that we may be sometimes in an error: And indeed I heartily wish that  
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## Preface,

all those whom I censure by my Description, would approve of those useful Instructions by a change of affections, or at least that I could make as many prudent Women, as Criticks.

If any one should be incens'd at my Characters, as being too sharp, I hope I have made them sufficient amends in the six Perfections I describe, which are contradistinguished by their opposite virtues. I only condemn their defects to render their Elogium the more illustrious. This is a Portraiture of such hidden Vertues, they should be adorn'd with, therefore by disclosing the hidden merit of the former, I discover the usual and most visible defect of the latter.

Therefore I hope the charming Sex will pardon me for speaking so very imperfectly of perfection, whose merit and extent I am sensible they are better acquainted with than I am; for their own example may prove a more powerful incentive to virtue, than the greatest Eloquence of the most Elaborate Discourses in the Universe can possibly effect.

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THE  
CHARACTER  
OF A  
COQUETTE

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CHAP. I.

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**C**OMPLAISANCE, 'tis a relish  
of the World, and of pleasure in  
General, and this trifling humor  
seems natural to the Sex. Her  
Qualification contributes to the Chara-  
cter, and the Education she receives,  
brings it to perfection; Civility polishes  
it, and she is the best Mistress, but over in-  
dulgence to bring it to perfection ruins  
the fair Sex; as soon as they can Speak,  
she is taught more pleasant things than  
profitable; her first Steps are, to instruct  
her to Dance, and without being con-  
cern'd at her Strength and Vigor, she  
must be Amiable, she's only taught how

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to please, without being instructed how to live.

Indeed some have fill'd me with Wonder and Astonishment, but this haughty Humour must be imputed to their Education; for the natural Disposition of the fair Sex, carry them to a sweeter and milder Temper. Beauty incites a particular Love, which makes them admire an easie Life, and without Action, and in lieu of interrupting the course of such an effeminate Subjection, they are furnish'd with helps to fortify the habit to make it the more agreeable. I mean, such who are advanc'd to the highest Dignity, not the vulgar sort of People, neither do I intend by it complaisance under the name of Debauchery, herein I direct my Discourse to distinguish Persons.

She knows Sciences only by Relation, and the most valuable things but in Idea. She's acquainted with Musick in all its proportions, whilst she's ignorant of the Truth in all its Circumstances. She can play at all diverting Games, but peruses no Books, but such which Debauch rather than Instruct. Well, what may be the Consequence of this Disorder? Hereon follows an Aversion to what is good for not knowing it, a vast distance from the sublimest things, and a Spirit of Envy and Contempt which increases Ignorance,

rance, for passing away the winged Minutes in what she knows, her whole time is taken up how to please, and her greatest *Elogium* is to be very critical in such Maxims. This is the usual product of *Juvenile* years ill employ'd, which has no other Instruction but Self-love, and to be very little acquainted with it self, it piles up a Ground-work of perfection to the gust of Self-love, and according to the mode of the present Age; upon this tottering model she regulates her Conduct and Action, and the fruit of this seeming Beautiful design, ends in an universal Disorder.

Trivial things are so easily imprinted in their minds, that to efface them there must be some supernatural assistance. This deprives them of the most exalted Sciences, and though well design'd, an ill effect pursues this Design. If somewhat knowing to make them avoid pride, you make them precipitate themselves into the contrary extreme of Ignorance, for with them to be acquainted with the World is a Talent to be prefer'd before Humane Learning, and then they have attain'd the highest pitch of perfection, when they are acquainted with all the little Arts of pleasing. The truth on't is, this is a dangerous application; she reads to know the Intrigues of other persons, and to regulate her own: She decks her

self very Splendidly to appear the more Charming, for the design is not to fix one knot, but to make many; rather surpriz'd by the force of Lovers, than the power of Love.

They study a languishing Air, and a gracefull Deportment, the tenderest is the most Taking, their Beauties must be set off with Art, and frequently add through design what Nature refuses with reason; in a word, they are studious of their Charms, to appear the more Amiable; and the extent of the design which excites them is so vast, that when one Object is pleas'd, they would delight another, and those Charms begin to cease, ere the hearts impetuous desire can be allaid.

The Imploment of a *Coquette* is a thing unheard of, they are idle though always in Action; from Morning till Sun-set they are thinking upon their Admirers, they love to Discourse those they see, and take a great deal of satisfaction in playing with a little *Shock-Dog*, a *Squirrel*, or the like little foolish Creature, and this is accounted a very innocent Recreation, better than a more serious imploment, and being satisfy'd with our condition; but this satisfaction undoubtedly (being otherwise blameworthy) proceeds from Ignorance and Blindness.

But



But this is not all, this general Sloth perplexes them, which they will not relinquish for a more serious Imploiment, which they are not acquainted with, and this hurries them on, to unruly desires, and to criminal and perillous undertakings; The affections of the heart must be the principal Standard and Rule to direct them, they imploy the utmost Effort to satisfy the sensitive part, without consulting what duty and reason can alledge to the contrary; their principal care and study is to satisfy and caress the predominant Passion, and to make the Mind an Instrument, and priy to these irregularities of the Heart. Though 'tis allow'd the Divine Munificence affords them not less Light than Men, for the regiment of their Actions, but they don't make a just Application, this renders them the more Culpable, not the more Perfect, and a watchful *Cequest* however taking her Conversation may seem, does but the more deceive you under this plausible pretence; for the Mind is the more dangerous when changing its natural Occupation, and leaving good and greater things which 'tis capable of knowing, 'tis only imploy'd upon vicious Objects which corrupt it.

This is the dire misfortune which attends them, quickness of Apprehension makes them inconstant; a solid Judge

ment takes the greater delight in Mischief, if penetrating the more Satyrical, and more visible Defects renders them the more contemptible, which they obtain for the guerdon and reward of their over-weening and imaginary Merit. We esteem them, as much as they love, that is, for a Moment. Beauty surprizes, Wit is very pleasing in Conversation, but then such defects shocks the noblest Disposition. A thousand agreeable things makes us fond of them, and as many pressing and satisfactory Reasons perswade us to the contrary. Pleasure perswades us to return, but Humane Prudence enjoins us the contrary, and would have us to carels them allways with more Flattery than real Passion.

There is no extreme but a *Coquette* will plunge her self into: She's prodigal in her Disbursements, and penurious in her Parcimony; for Vertue being at so great a distance, the Golden Mean can never be found out; if she's Amorous, though the Fit never lasts long, she's for that instant just Distracted; if she Hates it continues, and can't be satisfy'd untill she has wreckt her Revenge; if she Imprecates, her desire is unsatiable; if she's Timorous, her apprehension is without limits, and the Union of all these affrighting qualities may seem to please when accompany'd with so much Assiduity, yet a complefant carriage

riage can never so far seduce men to make them Slaves to a false Merit; but in requital the Woman pays dear for the Law which she imposes, and as the Love which inspires her is made up of Interest, as well as its Cause, the fruit of this Familiarity is the ruin of the Fortune of the Man, and eclipses the Honour of the Woman; and it frequently happens as she is not made Happier, it does not make her the Richer, and both of them, growing pensive by being observ'd, create but the more work for Repentance, which is the certain concomitant of a fleeting and criminal Passion. Without all peradventure, if such Persons would examine their Conduct with reason, they would not complain of their Misfortunes, but correct such Excesses; and though Inclination, Education and Custom, three strong Links seem to render such a change almost impossible, the relish of Good would return again, Religion and Honour would not be unsuccessful, and the unspeakable satisfaction of being well thought on, would return in the lieu of Complacency. For Vertue will have due Honour paid it where ever it appears, whether Wisdom preserves it inviolable, or Reason on the account of its Amability be captivated by it, in all places it will always obtain a venerable Esteem and Regard. Whilst this admonition

does instruct them, *Modesty* will Tutor them, if their wills are clarify'd and docile to lay up, and imbrace that Divine and attractive Vertue.

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CHAP. II.

MODESTY.

AS there are various Duties incumbent on us to perform, as we are Christians, so there be some which Honor in particular does impose, and *Modesty* is one of them; she prescribes that Seemliness should adorn and beautify all the actions of the fair Sex, that shame-factness should attend them, that she should live in a Reverential awe of a supreme Being, and expire with Wisdom, that her tender years should be innocent, and the following sedate and pure, and that all her Behaviour should terminate in a happy and commendable simplicity.

*Modesty* is not too severe, what she prescribes is just and natural, she admires order and perfection, and who ever contemns it, is very remote from Vertue and Honor; when a Female who admires the gawdy pagantry of the World, abandons the strict rules of *Modesty* where Honor finds

finds a secure *Asylum*, she's quickly convinc'd of the apparent Danger she must be plung'd into by such a neglect, and her securest course is speedily to re-enter into the same way, which her Levity with so much imprudence was perswading her to forsake. We may meet with some happy Tempers, who perform their Duty without any Fatigue; but I must confess, this natural Excellency is transcendent and rarely to be met with, and there are few Spirits so docile that we can imprint Vertue upon them without some Diligence, and who pursue that charming Empress without a Conductor.

Hereunto Debility, and a natural aversion appear as invincible Obstacles, to whom *Modesty* prescribes Rules for us to pursue. She prescribes that external *Modesty* through Custom, should abase those motions of a disorder'd heart occasion'd by Self love, which a profligate example afflicts, but can't affect; Beauty must be set off without Flattery, that joy may never appear without a prudent Carriage and Deportment, and that it may be more facile to instruct than to please us; for a Woman who is studious of her Duty, thinks not so much of her own esteem, as what method is made use of to bring it about, and as the Idea of Learning possesses it, the Idea of Knowledge does not prevent it, and she may  
with

with greater Facility perpetrate a criminal Action, than such a one which may merit Commendation. Indeed 'tis this happy application, which the charming Sex should wholly apply themselves to, Then the propensity which they have for Trifles will quickly vanish, when they relish the sweetness of a good Action, and the difficulty of being perfect results from the remissness in Behaviour. For to remedy this irregularity of the heart, 'tis expedient that the behaviour be modest and uniform, but never adulterate and counterfeit. 'Tis really a difficult Task for a vitious mind to preserve its impious Character against a regular practise, and a spontaneous staidness which never goes aside; it is upon the constancy of an Action that *Modesty* imposes her Laws, if stediness of Resolution is commendable in a Man, a prudent behaviour is as eligible in a Woman; for 'tis as difficult for her to keep a mean upon every occasion that presents it self, as 'tis hard for a Man never to change his opinion out of Passion, or compel'd thereto by necessity; but the way to obtain this noble and just constancy, 'tis *Modesty* which renders this method beneficial when it prohibits the great Liberty of tender Age; too much familiarity in diverting Society, too much freedom and liberty at Feasts, and more particular, to discriminate her will

will when what is consonant to a regular *decorum* becomes nauseous unto her, for it is not convenient that she should hear any thing which may admit of a various interpretation, discourse upon all Subjects, nor interpret her sentiments to some persons. She must not gaze too long at a time, but must pay a due deference to time and place for her Aspect. No sudden Laughter, but the occasion which offers must be suitable and proper. No easy Look where conveniency invites us, No extraordinary Rich flanting Garb, nor no other Diversion but what has some tendency. Contract no Friendship with any person who is not discreet, nor willingly make a wicked person your Enemy; in a word, no Eyes nor Ears for his *Encomium*. This is a secret method, which if carefully pursu'd will make you renown'd, and live unblameable in a corrupt and licentious Age.

But, alas! this method is neglected for the most part, for now Honour and Modesty is now but too much laid aside. For as Vanity and Pleasure is expensive, she would rather retrench her Modesty than curtail Self-love; therefore she waves many *Punctilio's* of Honour which Modesty condemns, as face to face between persons of different Sex, nicely examining the Beauty of a Man, preference in the Assembly, revealing ones natural temper,

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censuring and blaming other persons, difficulty of approving, and giving ones self the liberty of imposing upon others, imperiously commanding persons in such places where Providence has limited and restrain'd them. If the fair Sex were exactly vers'd in their own affairs, they would not be curiously prying and inquisitive into the Concerns of others. *Modesty* would make them relish the infinite satisfaction is to be met with in Retirement, and by the great pleasure of Solitude, find themselves the more uneasie by the perpetual confusion and hurry of the Town. Here they are guilty of no Indecency, but much Society dissipates the Spirit, and the most watchful behaviour is censur'd, when we frequently appear upon the Stage of a censorious World. For the Sex naturally loves Flattery, and the less known, the more it is expected. The ignorance of imperfections, makes the way the smother to extoll her with *Panegirick Incensings* and this sort of Incense is always most pleasing and delightful.

If she did not ingage her self too much in Conversation, it would certainly prevent several Inconveniencies, for by degrees Incivility becomes an in-bred quality to her Equals, a scornful Air of contempt crushes her Inferiors, and heighth of Spirit makes her shun those whose illustrious Rank and Quality casts too resplendant,



dant, and dazzling a Luster, and abatement has Reflexions attends it which shocks *Modesty*, she excludes her self from those indispensable obligations which Civility imposes, she forgets the Equity of Neighborhood, and Vanity puffs her up to abscond from those to whom she is redevable; insomuch that ascribing those Honors and Elogiums to her self which she does not deserve, she respects none but her self, and neglects those Rules and Directions which *Modesty* prescribes to others. You will find her defective in Integrity, and in the rules of Civility in Conversation, not imagining the violating the Law of *Modesty* is frequently the cause of the remissness of a sincere friendship, and there is but a little distance between Discontent, and the hating of a Person; therefore a just Woman is exactly circumspect, and critical upon the least account of *Modesty* which has respect to others, and relinquishing all impertinent and trivial Employments; she is studious, that her Deportment may be blameless, and in-offensive in the minutest, as well as in matters of the greatest Moment and Consequence.

CHAP.

## C H A P. III.

*The Character of Hypocrites.*

**F**ALSE Devotion is a dangerous Crime, and a common Error, Men are sometimes surpriz'd into it, but the Female Sex usually entertain it on the account of Pride and Self-love; and adulterate Piety has various motives, which engages them on that side; 'tis easie, it is fortunate, and 'tis customary: And very often the most licentious Conversation appears the most retir'd, it needs not change Maxims, only metamorphos'd on the account of the Habit, and what our desires refuse at the first condition, comes to a prosperous issue in the second. Indeed Experience is so evident in this matter, that we need not question the happiness of multitudes of *Hypocrites*; a Woman Educated with good Principles, and naturally very well inclin'd, yet if she will render her self acceptable unto Company, and be esteem'd prudent, there is but one way to obtain it, which is *Hypocrisy*; this is thought to be the securest Medium to reconcile God and the World, and to satisfy Self-love, without being injurious to her counterfeit Devotion. The

The World imbibes strange Errors on the score of Religion. The most judicious persons regard it with profound Reverence in its Sacred Mysteries; the Vulgar in the external Ceremonies which it imposes, and the Female Sex from some practical expedients which they propose to themselves, of which they make a Law whereunto they assign the perfection of their Condition. The former know Religion, the second believes it, and the third corrupt it; for the Learned inquire after it, the common People follow it, and such Women contradict and oppose it.

They are very studious in exerting principles which may be subservient to their inclinations, and upon this Election they form a Scheme of their own Observation, and the exact Idea they entertain for some choice Vertues makes them bury all the rest in Oblivion. She never troubles her self to perform any charitable Action, provided the World esteems her a charitable Lady. The Shell of Devotion is sufficient, though the internal (which alone is to be prefer'd) is contra-distinguish'd and diametrically, opposite.

It is no great matter though obligatory Duties are omitted, provided that those which are esteem'd in the lieu of them, are not more criminal, and there is still some way left to commit an Error with  
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Commendation. For 'tis the property of false Devotion to infuse Haughtiness into the Soul, and seemingly to carress Humility, when she is ingulph't in Pride, to regard considerable things as trifling and insignificant, and to respect things of very little moment, as if they were of huge consequence and importance. This is a secret which *Satan* has always prepar'd for them, they look upon Religion through the Oprecks of indifferency, when the counsel laid down so plainly in the Sacred Writing, should imploy their Meditations and practice Day and Night. They are heedless in correcting their Defects, and very well satisfied tho they are in a state of Impenitency. They are not sensible of the burthen of Sin, by reason they are ignorant of the light of Grace, and they are extreemly wedded to little things which are agreeable to their Character, whilst they are negligent and careless of things which are necessary for their Salvation. However under the specious vail of an external appearance, they set up a *quietus* to their Minds, and all disorderly impressions are checkt by uniting *Hypocrisie* to its other defects. By this adulterate Mask the memory of past offences is obliterated, and if carefull of the external Rule, she presently concludes the inward is pure and innocent. Strange Error and Blindness

ness to pass such an Esteem upon a pretended Devotion! but the truth on't is, we may sooner be impos'd on to justify a *Hipocrite*, than to condemn a *Libertin*.

This is no caution of Honour and Vertue, but a *Devoto* by profession. Bookish men will be less impos'd upon, because they are apt to be more distrustful, but *Hypocrites* are suspected by all reasonable men. I grant the *Credulous* and *Simple* may be abus'd by *Hypocrites*, but *Hypocrites* are avoided by the *Wise*, who cannot so easily pass by those three Characters which their *Hypocrisy* does expose them for, which are directly opposite to the Love of God, and our Neighbour, namely, *Pride*, *Disimulation*, and *Inhumanity*.

*Pride* makes them usurp Authority over persons which they are Strangers to; *Disimulation* makes them obtain those *Elogiums* they don't deserve; and *Inhumanity* makes them in all their actions Imperious and Tirannical.

This is the imploy of the *Hypocrites* of the age, it puffs them up with an over-weening Excellence of their Perfections, which renders them ungovernable; their careful to abscond their Designs, that the Project may the more easily take effect, and when they express themselves in the most submissive terms, it is to gain the greater Veneration and Esteem;

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they are allways very busie in enumerating the crimes of the Unfortunate, and will be sure to feed them with Ignominy and Fears, when Providence sends them to provide necessary Sustenance. If we could be sensible how far the rigor of such *Hypocrites* might extend, the Rich would cry out for a better order, and the Indigent would really be timeous of their assistance.

Grandure is one of the charms, and Riches is the Respect which it imposes; so one of the grand Contempts of necessity is the Ridiculousness which attends it. For Indigence Blots out of Simple minds the great Advantages of an Illustrious Pedigree and Heroick Parentage, the resplendency of Merit, and the charming Beauty of Vertue. But if Injustice raises such to a Sublime Condition, the most sincere Verity must be contented with an Inferiour Station, and that *Truth* which seems to add the greatest luster, is really trampled upon by their inhumanity. There's no affliction which such persons must expect to escape, whom God is pleas'd to visit with *Poverty*, *Hunger*, *Nakedness*, this is but part of their sufferings, the more to augment the burden, hereunto they add *Detraction*, *Calumny*, *Contempt*, and Scurrilous revilings against their Neighbour, the infernal products of a Hypocritical zeal and pretended *Devotion*.

If

If they should be desired to relieve a distressed Family, the Pastor being concern'd that any of his Sheep should be reduc'd to such miserable circumstances, who recommend them to their charitable consideration, this is accounted an unheard of, and very strange thing; it must rest upon those affectionate spirits whose practice must be esteem'd a President, who in the Publick worship manifest their duty to God, but are no ways concern'd as to their Neighbours particular Extremity. The miserable must live, or expire, according to their unalterable Decree. If they are favorable to an indigent person, (when by submission and Intreaty, and with the most moving *Rhetorick* he has pay'd a due homage and deference to their supercilious pride,) they may contribute something to help him for to lessen the present Calamity, but not put a period to it, they are pleas'd by asswaging his grief for a few moments to manifest their goodness, and by alleviating the excess of his pain, to merit a Commendation, and to preserve their Empire.

But if an Illustrious Person should be reduc'd to deplorable Circumstances, whom altho' divested of all Humane comforts, is not stript of his Generous Fortitude and Resolution, should be forc'd to begg their assistance, in lieu of pitty and Compassion, they assault him with bar-

barity, and violence ; as if his resplendent vertue by reason of his necessitous condition, were any obstacle or impediment to their *Charity* ; either he is pre-emptorily deny'd, or else what is offer'd is under such cruel conditions, that it cannot but shock the most noble Sentiments, his Greatness of Spirit, and other excellent Qualities seems to droop with his misfortune, he must utterly renounce all those Sentiments which distinguish him from the common herd of Human kind, if he expects any Benefit should accrue to himself. And by a latent distance from *Charity*, of which, nevertheless they make publick Profession, they will not suffer you to live, but by depriving you of your Honour, and will not give you bread unless upon this proviso, that your quality and vertue shall not exempt you from being the victim of their Error and Opinion.

And as the Exercise of their *Charity* upon such an Occasion must be born by the miserable ; likewise this very exercise in its due time will augment their Torments in the great day of Eternity ; and if *Pride* is the greatest crime before God, since 'tis directed against himself in being injurious to his Love, where must *Hypocrisy* replete with *Pride* show it self, which being injurious to the Love of our Neighbour, renders him highly culpable



culpable of the infringing the Law in those two Precepts? I must confess that a *Hypocrite* is so culpable, and is guilty of so many errors, that I am at a loss how to describe him: But you must understand me of such who are professedly so. For instance, if a person is not dress'd after their *Hypocritical* garb they hate her, they can't endure her, especially if she leads a pious and innocent Life. Such esteem it an unpardonable crime for a person to deck her self in such Ornaments which are suitable to her Quality, and e're she dedicates her self to the Service of the Divinity, she must cover her self with Sack-cloth, which frequently serves to palliate enormous Villanies, in lieu of manifesting a strict Penitence and Vertue. The Error of a woollen *Modesty* augments hugely in the world, great sleeves, though they may cover the hands, yet do not abscond Avarice, and 'tis not the precise Habit, nor demure Aspect of a *Hypocrite* which makes up, or denominates a Woman of Vertue. In the interim, under this disguised habit they condemn boldly, and sin with impurity; nay, they look upon themselves to be above censure, and he who delivers his Sentiments candidly upon such a Subject, runs the risque of having a loud Lye fram'd upon himself; for a false *Piety* will not endure a smart reproof without re-

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And as the Exercise of their *Charity* upon such an Occasion must be born by the miserable ; likewise this very exercise in its due time will augment their Torments in the great day of Eternity ; and if *Pride* is the greatest crime before God, since 'tis directed against himself in being injurious to his Love, where must *Hypocrisy* replete with *Pride* show it self, which being injurious to the Love of our Neighbour, renders him highly culpable

culpable of the infringing the Law in those two Precepts? I must confess that a *Hypocrite* is so culpable, and is guilty of so many errors, that I am at a loss how to describe him: But you must understand me of such who are professedly so. For instance, if a person is not dress'd after their *Hypocritical* garb they hate her, they can't indure her, especially if she leads a pious and innocent Life. Such esteem it an unpardonable crime for a person to deck her self in such Ornaments which are suitable to her Quality, and e're she dedicates her self to the Service of the Divinity, she must cover her self with Sack-cloth, which frequently serves to palliate enormous Villanies, in lieu of manifesting a strict Penitence and Vertue. The Error of a woollen *Modesty* augments hugely in the world, great sleeves, though they may cover the hands, yet do not abscond Avarice, and 'tis not the precise Habit, nor demure Aspect of a *Hypocrite* which makes up, or denominates a Woman of Vertue. In the interim, under this disguised habit they condemn boldly, and sin with impurity; nay, they look upon themselves to be above censure, and he who delivers his Sentiments candidly upon such a Subject, runs the risque of having a loud Lye fram'd upon himself; for a false *Piety* will not endure a smart reproof without re-

criminating, and 'tis very natural to a passionate *Hypocrite* to endeavour that Person's ruin, who once exposes their vitious Practises. *Wisdom* by Excellency, and the *Truth* it self *Jesus Christ* condemn'd too much affected niceness in Apparel, when he blam'd the *Pharisees* for their long Robes, Fringes, and broad Phylacteries. He slighted their Accusation brought against the *Woman* that was taken in Adultery, and our Gracious Master silently accuses these busy Informers, when they were so officious in condemning others. Indeed this is a Providential Instruction to direct those which are in Authority, that they may protect such who want their assistance, and defend those which are accus'd when they are guiltless and innocent.

I must confess there are some circumstances of Impiety in *Hypocrisy*, so delicate and dangerous, that those who are culpable are sometimes ignorant of their unhappy condition: A Person whose Character I have now describ'd has no Neighbour, but those of her own Profession. The *Truth* on't is, they are the fittest persons to decide their own Controversies, and yet one *Hypocrite* shall scruple to call a Calumny into question which another *Hypocrite* has invented. Upon this criminal assurance they condemn those who accuse them, and under the

the umbrage of reproving their defects, they publish them abroad. For Detraction is no crime with *Hypocrites*, when we think we speak *Truth*, this must be thought no Offence against *God*: Yet you shall find, that *Piety* speaks a Language very different from these Principles, and if you would be truly devout, consider what wholesome Instructions she prescribes you.

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## CHAP. IV.

## PIETY.

**F**Aith is the Mother of *Piety*, whoever dedicates himself to *God*, and professes himself to be a *Christian*, must know his Religion, love his Duty, and embrace it heartily. Her first care must be to be instructed in the great Fundamentals of our most holy Religion carefully to reform her Conversation, that she may not become a *Libertin* by Profession, nor a *Hypocrite* in her Practise.

When Faith succeeds diligent Instruction, and she is sure she has found out the Way, the *Truth*, and the Life, from hence results a marvellous *Tranquillity* which the *Truth* diffuses in her Soul, and her

Heart so replenisht and exuberant with Love directs all its motions and tendency to the Joys of Eternity. When the Spirit is convinc'd, her Soul is replenisht with the Unction of the Holy Dove, and the practice of Vertue becomes easie when the Mind is satisfied in its Dury, and when the fruit of this *Knowledge* is the zeal of the *Will*. This was that *Seraphick* Impression of the two *Marys* in the search of our Blessed Redeemer, that Love of the blessed *Magdalen* to our dearest Lord in following of him, and *Martha's* diligence in serving him. Neither the Words of the Angel, nor the Opposition of a *Pharisee*, nor the preference of a *Magdalen* can reform them. Desire and Fortitude are very near Associates unto *Faith*; *Hope* and *Charity* excites them, they run carry'd up upon the wings of Devotion, but 'tis in the way of Truth following the Holy Jesus without intermission and repose, labouring unceassantly in the Lord's Vineyard, never consuming the power of their Wills, though frequently macerating their tender Bodies. This is the Rule of a *Devout Soul*, which is really inquisitive after God, the inexhaustible Fountain of Goodness and Purity, having a fervent desire of doing all things for his Love, an Impression of the Divinity which unceassantly abases all trowing *Thoughts*, and vain *Imaginations*, and which securely

ly shelters us in the Covert from *Satan's* pride, so dangerous to innocent souls. Likewise an inexpressible resolution to vanquish all obstacles we may encounter in the way, which our Blessed Redeemer has chalk't out before us, which we must walk in without turning, if we would be perfect. We must not think to follow our *Jesus*, by retarding our course, it must be constant, the least repose will soon put us at a great distance from him, and a careless neglect will make us lose the sight of our Blessed *Conductor*, and then she may wander in the pursuit of him whom her soul loveth, and miss of him; faithfulness in following him is the most essential Article of sincere *Piety*.

How many Souls are there who seek *Jesus Christ*, and find him, and afterwards leave and forsake him? The fervors of Devotion give impetuous motions unto natural weakness, occasion and a natural proclivity retards them in the midst of their race, and oftentimes that great zeal which a fit of Devotion excites, will give place to the least trifle which shocks the predominant Passion.

It is not to beloved virtue that we must ascribe the conduct of others, it is to necessary virtue, and this necessary virtue is of that nature that it retrenches our own wills, and which makes us pursue

sue our Blessed Master as near as possible: Love never goes with languishing steps, and indifferency, when she has given up her heart in earnest; but flies where Love calls us, this is the Nature of the actions of the Spirit of Love, it is the Divine Transport of a Soul which loves *God*, and makes her so nearly pursue the Divine Precepts and Instructions of the *Holy Jesus*, that her excellent Deportment seems another Gospel, whereon is transcrib'd by sacred violence the Lessons of a crucifi'd *God*. I must own that the excellency of those Apostolical persons, who liv'd in the first ages of the Church, may make us despair of meeting very few so accomplish'd in our Age, tho' there may be some very eminent *Christians* even in this age of impiety and Profaneness, to whom *God* communicates the influences of his Blessed Spirit in this laborious way of Repentance, who follow and serve the crucifi'd *Jesus* with the greatest transports, and elevation of Spirit. For the same will which excites us to follow him in every place, will make us subservient to his Divine will and pleasure in all things. We must not only Love this Divine Object by contemplation, but we must adore him with the profoundest submission, serve him faithfully in the duties of our Callings; for 'tis not in bare speculation that we must observe the Law;



Law; 'tis an active Love which God requires from us, and 'tis by Faith we adore this Divine Power, it do's not content it self with a Speculative submission, it expects an operative Charity should be diffusive in our actions, and the hand must assist the heart. There's no repose here below for a devout *Christian* mind: His Labor must commence with his Rational Faculty, and never conclude but with the last period of his Life, and this Perfection consists to begin it with Joy to continue it with resolution and fortitude, and to end it with Love. When this Love, which is the *Foundation* of the Divine Law, has penetrated the heart of man, all the Severities of Repentance in the mortifying of carnall Concupiscence, the greatest rigors appear mild and sweet upon the account of this desire, all those obligations unto our Munificent and Divine Benefactor, replenishes his affections with unaccountable fervors, his zeal omits no circumstance which may concur to the glory of the Divine Author. And his Neighbour by a plentiful effusion of that Charity, is carefully sought out, tho' in an obscure *Dungeon* fast bound in *Misery* and *Iron*, where he finds assistance and comfort in the most forlorn and dejected Condition. The same zeal which raises her to God by Love, which unites to our Neighbour by Charity, abases it by the

the profoundest Humility, by reason of the turpitude and odiousness of sin. By the aspect of her miseries she conceives how remote she is from the unconceivable Grandure and Majesty of the Divinity, and being strengthen'd by faith, adores that Immenfity which she cannot sufficiently admire, and when she examines her own wretched Estate, the reflexion makes her despise and condemn her self, and inflame her the more with Love to her God. This is the real *Idea* and Character of a *Christian* Soul which professes to be devout, and is anxiously solicitous both in publick and private for those unutterable and pure joys at God's right hand: She is circumciz'd to her own will, and carnal Interest, and selfish Love is for ever crush'd in pieces by the power of the Divine Love, which cannot impede us the least moment in the paths of Vertue: That with the Apostle *St. Paul* we may be more than Conquerors through him that loved us, and be *Triumphant* over the powers of *Hell* by the force of Love.

If the fair Sex would give themselves the trouble seriously to examine themselves upon this model of Devotion, and judging themselves with impartial vigor, would confess themselves culpable before God, as likewise own themselves criminal unto Men, and then this just Confession

sion produces in us the strongest Sentiment of *Self-Denial* that we are capable of, for without these Divine Qualifications we can neither pursue, follow, nor serve our blessed Saviour as he would have us, and indeed as we are oblig'd in Duty to serve him.

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## CHAP. V.

### *The Opinionate: Or, Conceited Female.*

**A** *Female* who is soon provok'd is intolerable for Society, because 'tis rare to meet with one of this Character who is free from unjust Anticipation, which I must now describe. The greatest *Coquet* is less charm'd with her Beauty, than the least Spiritual are with their Disposition. She has an universal scorn for all Creatures, and seems to confound rational Creatures with Brutes by her own over-weening *Conceit*, and she lives void of common sense by reason of this phantastical *Self-opinionative Disposition*, which makes her uneasy to others, as they seem unsufferable to her. A Person who is so fond of her own *Perfections* no wonder if the Wisest avoid her, and the Timorous are afraid of her; for she's only capable of setting a fair colour upon a Lye, and perpetrate

perpetrate mischief with the more subtilty ; the Reason is manifest, she runs lightly over the Sciences, but never penetrates far into them. She's naturally studious of Eloquence, and practices it, without making use of those Rules which may promote it. She's fondest of such Authors which are most agreeable to her humor, but neglects those, whose diligent perusal would make her more knowing. She links her self to a Society of persons who pass for ingenious Men, because they know best how to applaud the Defects of the Great, and the Errors of such Women. She is very prone to censure the Works of others, which is a *Talent* which the most Learned person is scarce capable of acquitting himself. She is very studious of Words, for the *Term* is all she is most concern'd about, all the Learning in the World would not please her without a polite *Stile*, because Wisdom and Vertue is none of her study, but Delicacy and Custom ; and provided she observes a neatness of Expression, which excuses her of any Crime against good Language, she is satisfied, and thinks it too servile to measure her *Sentiments*, provided that another does not discourie in her Key. The great desire she has of being thought *Knowing* is the great Obstacle of not obtaining it, for a solid and approved merit is not to be purchast with-

without much Toil and Labor : But such women are better satisfy'd in trifling away their precious minutes in a yawning ease, than to bestow time and labor in the acquiring of Vertue. Wherefore their greatest excellency is Conversation, in this point they are most studious to be taken notice of, though herein their defects are sufficiently conspicuous : For they exercise their Genius usually in the afternoon, they pass from the *Topick of Instruction* to customs, from custom to opinion, from what is grave and serious to what is frolicksom and wanton, from solid matters to trifles, and in two hours space they will run over the Interest of all the *European* Princes without being privy to the affairs of one of them ; exhaust an argument, without touching upon it ; shock reason, by pretending to understand the Precepts of *Logick* ; spin out a long web of Thoughts full of multiplicity of words to take up time, and extreamly well satisfy'd in being voluble in expression upon unknown things.

Custom has so order'd it, that a polite stile very much hides the blind side of a person, and a flatterer so satisfies and prevents by the Incense he offers up, you cannot distinguish him from an upright sincere hearted man ; but this approbation is dangerous, if the light of Knowledge is not call'd in for a Director. Those  
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false *Luminaries* tho' they dazel our eyes, look so pleasantly that self Love is very careful to preserve it, and they fancy themselves very knowing, when their names are scarcely mention'd among the Learned.

This is the usual method of Spiritual Women: A *Sublime Idea* of mind which they have in the imagination. For it cannot be conceiv'd, Knowledge, or a Rule, it is an *Idea*: namely, a spacious extent which would comprehend all *Sublime* and abstracted things. A vast place in themselves, where they imagin all the different beauties of the mind are assembl'd together. They make up a confus'd medly of what they know, and this rude pile of imperfect Sciences, puffs up the heart as unjustly as their minds. For opinion perverts the will, and the exorbitancy of the Appetite fixes error in the mind, and makes it *Tenacious* and *Dogmatical*. When a Female once comes to this unhappy temper, 'tis almost impossible to make her sensible of the Truth; She only conceives things of the mind as they are suitable to her palate. She condemns or approves just as this relish is flatter'd and carest by the subject she examines, and then she regulates her sentiments according to the opinion of those persons who most admire her, and by this Injustice she is the more estrang'd from

from the Truth, for these Lights being corrupt in their Principles, are always fallacious in their Effects, and the more studious they are in augmenting this erroneous capacity, it does but blind them so much the more.

Every Representation she perceives, every *Idea* she creates, is but the child of Fancy, every Opinion which she receives, are so many fresh Remoras to the truth, which she proposes and is ignorant of, and so at last it unavoidably comes to pass that she has no free Faculties to Act, but in caressing those false Principles which she has receiv'd; because the Mind is habituated unto such Actions, she does not always examine things with a curious and exact scrutiny, and it passes farther when confirm'd upon the Opinion which it embraces, examin'd and receiv'd, it is afterwards hurry'd on determinately to whatsoever is pursuant to, or has a tendency and relation to the Principle which it embraces, and this is the reason that minds are so different and positive in every Character, because they only follow one certain proposition, which regulates the different Opinions which such Subjects supply them with.

For when a supernatural effort is made use of, to reduce a corrupted mind to the truth occasion'd by those false Principles which delight it; her mind not being

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rightly plac'd, she must change the Objects of Nature and place; *Verity* must be discover'd in a direct Line, for she perceives nothing but a-cross those shades which deceive her, and likewise impose upon others, because she insinuates these false lights, therefore lively colours must be plac'd in their stead, that they may appear as Genuin and real as she conceives them to be.

Men are freed from this dangerous rock, but Females, whose cecity and blindness makes them desirous of the light, in lieu of knowing the more, are but the more hoodwinckt, and insensibly precipitate themselves into the snare of being *Spiritual*, admire themselves when they are deceiv'd, and impose on those which admire them. Their confus'd *Knowledge*, and a facility of being transported with sublime things, and the great desire of being thought Learned are the causes of their ignorance, and are very great Obstacles; otherwise undoubtedly *Knowledge* might sooner, and with greater pleasure be instill'd into them.



## CH A P. II.

## KNOWLEDGE.

**T**Here's an *Immortal Spirit* in both Sexes; for the Soul is a spiritual Essence equally capable of exerting its Intellectual Operations in the fair Sex, as well as in Men; and if human Nature is destined to laborious Employments, which, to qualify them for *Knowledge* and a studious application, is absolutely necessary; the *Female* Sex, whom Custom does justly exclude from laborious Callings [their delicate and tender Constitutions not permitting them to sustain too ponderous a burthen] are not excluded from the benefit of Learning: For *Knowledge* is necessary to the Universe, and those who endeavour to corrupt it, this Ignorance of theirs no ways deprethates the light of *Knowledge*. If a *Sciolist* only relishes a few things, an Ignorant regards nothing; and she who is proud tho' she knows nothing, would believe herself an *Intelligence* if she knew something. Whatever she learns contributes less to her Perfection than to her pride; wherefore the first note of a learned Person e're he knows any thing, is

to be throughly sensible that he is acquainted with nothing, and afterwards to be desirous of much *Knowledge*.

When this tractable Disposition is to be met with in a Person who is really studious, she cannot but ballance the Labour and Pleasure together, that *Knowledge* is a most necessary Accomplishment for her perfection: For though hard study has much fatigues as its inseperable attendant, she is not discourag'd, provided she's instructed, she is contented. What can be more satisfactory to the Mind than to assist us in our Thoughts, and that we may argue securely in our Opinions? Among a thousand confus'd *Idea's* which may offer upon the same Subject, to chuse what is most just and reasonable, without being impos'd upon by a fallacy, not blending nor confounding true and false together; and by governing Principles, to be freed from the intricate and perplex Meanders of Falshood and Error. How over-joy'd must she be, to perceive a harmonious Accord of all her good Sentiments, [tho' in some things seeming repugnant] which the Ancients have left us for a Model, and to have the Mind in continual Exercise upon the Treasure of the most admired Persons of the Universe. To have the Liberty of *Election* in such perfect Sentiments which seem most agreeable,  
and

and to converse with the most remote Antiquity produces a pleasure, which is always new for our Imagination : This regulates her conduct in satisfying her Curiosity, and by corresponding with our Ancestors she governs her Conceptions and Discourse, and brings her Actions to Equity, and the Standard of Reason.

Without all peradventure if a person neglects *Knowledge*, she will quickly forsake *Reason*, and if she have no relish for the just precepts of *Philosophy*, she may very quickly after be depriv'd of common sense. For is this the method of a learned disposition, when the Vapors having a vivacity and natural Sprightliness in them excites the boyling blood upon certain occasions, or the right disposition of the organs, join'd to the passion which animates them, we find our what is good and just; if any one upon such an experiment should believe us to be learned, whilst we can have no more but a bare conjecture, No : She must be indew'd with the most commendable disposition in the world, she must have the receptacles of *Knowledge* to draw by it the most amiable portraiture, and tho' we are favor'd by nature with the most excellent spirit imaginable, it can never attain to any great perfection without the Sciences. Nay, sometimes a learned

person but of a mean capacity, may blot them out without recovery; for this is unquestionable, *He who has no sure rules for the action of the Mind, may more easily miss the truth than find it:* For 'tis a great hazard. Therefore Women who by reason of their lively Spirits are more capable of Sublime Comtemplations, seeing they are apt on the score of a mutable Temper to forsake the truth, when they have attain'd to it, they stand more in need of the Sciences than others, to keep their minds in a due *Decorum*, and to fix them with assurance. The most exact *Scheme* of Learning must be sought out, that we may stay our selves upon those Rules for the Conduct of our *Knowledge*; and when we are instructed by Tutors which the world approves in the Sciences, we must not think that is sufficient. That person is Ignorant of perfect *Knowledge* who acquiesces in the way of truth: For a Mans life is scarce sufficient to attain to that *Knowledge*, which an *Infant* ought not to be ignorant of; we grow weary in lieu of a vigorous pursuit, vanity and pride fixes us, and makes us forget the Labor of our perfection. We remain satisfy'd with the first *Tinctures* of *Knowledge*; and without being heated by that desire which the light of the Spirit should inspire us with, we are instructed but by halves, and this

too by some is thought to be very considerable. But yet this must be confess'd there are but few of those *Heroick* Spirits, whose exalted minds are rais'd above the common Level, who fall into this careless estate: A noble motion excites them above this vanity; and what they know serves only as a quickning spur for to learn more. You may take notice (tho' fixt upon the Sentiments of the most Renowned Authors) they are ready to receive instruction with others; and without imbroiling themselves with diversity of opinions, strengthen themselves upon what is most just, which they prefer before a wilful opposition, when it seems repugnant to the glory of the Truth. To know much, we must love little, and not trouble our brains with consulting, if *Self-Love* is contra-distinguish'd to pain, and a pertinacious Opinion to verity: We must suspect every thing, when we invent it, and are the Judges: I don't say that we should always more readily esteem anothers judgment than our own; but we should always be doubtful of our own Sentiments, when it is not directly conformable to the ancients and moderns by an excellent reason. Therefore you may observe that those admirable persons, those Sublime minds who penetrate into the abstrusest things with the greatest facility, consult every thing,

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unceſſantly inſtruct themſelves, and give their conſent unto little. Though a general, or particular *Knowledge* ſhould be carried to the higheſt degree of perfection, though a perſon ſhould be moſt tranſcendent in all the Arts, and that he could be indew'd by excellency with ſuch an Angelical ſpirit that it ſurpaſſ all Human *Knowledge*, we may take this remark along with us, That in compariſon of the largeſt extent of the Human capacity, true Humility is the moſt infallible proof that a Perſon is Learned ; we muſt learn every thing that we may know our Selves the better, and by a perpetual application value our Selves the leſs ; we muſt be very careful to inſtruct our Selves in the Grandure, and incomprehenſible Perfection of the Omnipotent God, in whom alone is treaſur'd up the inexhauſtible ſource and true *Science* of all things, and the plenitude of Eternal *Knowledge*.

## C H A P. VII.

## O E C O N O M Y :

## Or, Household Business.

ONE of the most commendable Virtues of the *Female Sex* is now made a Cloak to wink at a horrid Impiety, and *Oeconomy*, which is so necessary in Families to hinder the scattering of goods, is made a subterfuge for Avarice, and usurps its place; what is really necessary is not so much regarded, but what may be spar'd from superfluities; for there is no profuseness more evident than Money hid, which does no good neither to our selves nor others, and which produces no other interest than a heap of wrath, and Reprobation for Eternity. A Woman who is not affected with the Pride and Vanity of the Age, will be apprehensive of her Interest, and 'tis very rare if that person is not Covetous, if she despises Ambition. The same Temperament which invites her to a solitary Life, persuades her to hide her money, and all the Love she testifies for reasonable things, is only in order to the procuring Biches. A covetous Female in  
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such a station is very vigilant, and wonderfully Circumspect, none can be more diligent or watchful, nothing must escape her exact Scrutiny and Observation, as her anxious desire molest her Thoughts, she cannot take her repose so well as another: Fear of losing any thing, makes her examine all things very nearly, nothing must be unprofitably spent, and her lively active Temper must see all things that are done in the Family, without the least omission, and sometimes too what was never done in it; for upon a groundless and false Opinion which anticipates, she often fancies what never was: In the interim her vigilancy is a fatigue to the mind, and her great Circumspection intermixt with so much diffidence does afflict and torment her: She is but too apt to upbraid her self with sloth, too much easiness of Temper and Blindness, when Avarice is the only occasion of her trouble, which creates her so much disquiet, which produce no other fruit but sin. These are some of the Tormentors which daily afflict them, and often a turbulent Woman spares less than she loses. Nay, there are some, who by diminishing what is necessary, will therefore expend little or nothing, and will run the risque of all in hopes of a greater gain. This is no time to harken to Vertues, dictates, for all things



things are carry'd to the utmost extremity; if she spends, she's prodigall; if she's parcimonious, then she is Covetous. A Woman who is thus hoodwinckt by Avarice is more to be blam'd than another; for she is incorrigible. In other matters they will own themselves culpable, but this is esteem'd a crime that Merits applause. Obdurateness is inseparable, because custom, reason, prudence, and necessity, do ingage us in it, and from *Oeconomy* to Covetousness, there is no more but one step. A just person is as difficult to be met with under the new Law, as he was to be found under the *Mosaical Dispensation*. 'Tis hard for us to keep our steps from sliding, when we walk in such slippery paths; but by their prudent conduct I would have the charming Sex to triumph over this so much approved Vice; I would have them remove this narrow soul'd temper out of their hearts, lessen that sprightlieness of action which makes them so solicitous for the least miscarriage; I would not that a light Loss should surprize them so much as to create them such vexation, that these portions of the good things of this world, which a thousand unforeseen accidents may deprive us of, may not diminish our repose. 'Tis really very desirable to see a prudent and orderly Woman, whilst those that are otherwise have

have no other merit than subtilty in acquiring ; a stedy resolution in keeping, and apprehension of losing ; they employ all the utmost efforts of their minds to find out methods to augment their Estates, take all the pains imaginable to preserve what they possess ; and are perplexed to despair at the Sight of such expenses that are indispensably necessary, and are griv'd at the Misfortunes which may happen. In so much that the time past make them uneasy, the present brings trouble along with it, and the future fear. Afflicted in heart and mind they are wholly taken up with their worldly affairs, every action has a tendency and relation that way, and the very act of Devotion seems to be byass'd by that *Darling* Interest, she hopes her prayers may establish the prosperity of her Family. And this is so unquestionable that when the duties of *Religion* interferes with her *Household* concerns, she will retrench the former a little, least she should be in the least defective in the latter ; she must be sure to be solicitous for her Family in the first place, e're she takes any care about her Salvation. The calm of a covetous Conscience is a condition worthy of Compassion, no trouble can awaken it out of the *Letbargy* of Interest to listen to the dictates of reason ; nay, 'tis so far from that she returns  
thanks

thanks to *God* for her deplorable Estate, as if it were a gift of his Mercy, and is less thankful for the good already in possession, than the love she bears to the good she has, or may receive, for the Reflexion which her charity makes upon a miserable Object in distress, is this, a firm resolution of keeping what she has very close, least she should fall into the like deplorable Circumstances. Being covetous herself, she is very desirous to find out one that is more miserable than herself, that she may advise with her upon all occasions, and take her for a Pattern. And this last expedient is to carry Avarice to the highest degree of perfection, especially to begin it in her Family, curtailing what is really necessary, what Nourishment they get does but keep them in a languishing condition, not what suffices for to preserve them alive, denying herself what she might graunt to others, and this (as she imagines) without being injurious to any body, and living a miserable life under the pretence of the great charges of House-Keeping. This Colour, as it imposes, so it abuses others, and tho' guilty of very shameful things, yet she glories of it in secret extolling herself for a thousand little pittiful contrivances, which preserves her pelf, and which debases her Honour more, than she can possibly gain by the Purchase.

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The most cogent reasons to the contrary, nor *Christianity* it self will be regarded, when Interest is concern'd. She forgets privilege of, Blood, Amity and Gratitude, when profit is offer'd, and Fortune is intrigu'd into the affair. She is wholly negligent of her Duty, but what she expects to gain, and Interest alone judges all her Concerns, and regulates her Conduct. Such a person can't look pleasantly on any, but on the account of the Benefit she expects to accrue by it. The Privilege of Birth-right, good will, and Friendship, is always kept as a reserve for the happiest of her Children. Her Clemency in the Family is for him that is least chargeable to her, though you may be sure he is worse treated than any of the rest. And when she pays any Deference to her Friends 'tis always in favour of the most opulent, because she would not be put to extraordinary expence, and promises assistance to her self from his favour and services, whose Grandure she acknowledges with the greatest Complaisance, but the Oblivion which soon follows, argues the mean esteem she had of it. This is the source and principle of the *Oeconomy* at this day, which wants a Rule to correct its defects, which I must now fall upon in the fore-going Chapter.

## CHAP. VIII.

The *R U L E*.

**O**rders is so necessary that Monarchies, Republicks, Communities, and particular Families could not subsist long without it, if some adequate *Rule* were not the source of that regularity of manners, and constant expence which is practic'd in the world. 'Tis *Rule* which maintains repose, sanity and fortune, for then a person is not discompos'd, when his affairs and time are rightly manag'd; no one reflects upon the goodness of his *Temperament*, when he takes his sleep and repast with moderation, and his purse won't be exhausted in an instant, when he defrays his expenses by a certain *Rule*. This just *Rule* if she would observe it exactly, must not exceed her ability; when our Concerns are prudently manag'd, 'tis reare for any to expire in a pettish humor, infirm, or poor, when 'tis always put in practise: This is such an excellent Vertue, she reconciles authority and permission, Avarice and Prodigality, and which by the approximation of two opposite things, composes one good thing.

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of two vitious ones, and hinders that excess whereunto such different vices would carry each particular, according to her moderation. She is not only necessary to every family, to every person, but likewise to every thing that we do. It would be difficult for a Donative, a purchase, or a payment to be perform'd in the right method, if 'tis not mannag'd according to the *Rule*, which prescribes that things should be rated according to their true Value, and accordingly payment to be made for the Purchase, that the particular equity of every action may render the mass of our actions just, and the course of our lives happy; for the most perfect Contentment is that of a *Halcion* Soul, but this solid and compleat satisfaction can never cohabit where vice is predominant, for the Odium of good things, and a habitual Inclination unto evil is the miserable product of a misguided conduct. Excess is the only thing which flatters the mind, where reason does not bear sway: And reason has to great a Friendship for *Rule* to Remain in the company of vice, she expels or destroys it; 'tis a combat which does not last long, for the strongest side carries it, and the wisest person avoids it. Impiety is an insulting Tyrant; and he would have reason to become a victim, and the result of these passionate motions is a remorse occasion'd

cation'd by the crime, or by the misfor-  
 tune. For a disorderly appetite no less  
 seperates the soul from Justice and  
 Honour than from Vertue; for when the  
 mind or heart suffers it self to be hur-  
 ry'd on by the violence of propensity,  
 and submits its *Knowledge* and *Will* to  
 the slavish pleasure of a p<sup>e</sup>verse Inclina-  
 tion, and has no other Dictator to its  
 actions than the extravagant motions and  
 ebullitions of an unruly appetite, what  
 an universal disorder must this create?  
 The Misfortune of such an ill guided  
 mind must needs be communicated to all  
 his affairs, which makes a strange  
 medly, confounding the way of *Triab*  
 with lying, and wandering afresh into  
 intricate Meanders by the irregular re-  
 flection which afflicts it. 'Tis uncapa-  
 ble of returning from Sin to Grace, from  
 trouble to repose, must make use of ex-  
 travagant Councils to govern her affairs,  
 and this makes her unfit how to judge of  
 her truest Interest. The source of this  
 disorder was the forsaking the *Rule*, which  
 fixt her duty, and giving way unto un-  
 governable passions which discomposes  
 her Conduct and Family. This irregu-  
 larity destroys some by abundance, and  
 others by Avarice. Men are but too  
 prone to the former, they give them-  
 selves up to sensual satisfactions, with-

out reflecting upon the inconveniency which attends such disorderly courses. For they find these pleasures carress them with a pompous, though but at best imaginary resplendency, and although 'tis expensive to their purses (but their Consciences afflicted much more,) yet they will not lessen their Equipage, but must augment their Attendants with their Ambition. As for Women to whom Avarice is become customary, they only increase their impiety the more by it. Their frugality makes them curtail all things; and their *Rule* consists in perpetual Diminution whose practise is become customary, and tho' a *Rule* is so very necessary for her Family, 'tis impossible to change their principles. Nothing afflicts them, a Sick Person neglected, a Child ill cloth'd, a Servant badly paid, and as ill fed, all these irregular proceedings does not alter their opinion. They think it an indispensable duty incumbent on them to be parcimonious, and those who are under their *Roof* must submit unto it, and this is an allow'd *Maxim* with them, they are so far from being delighted with superfluities, that they really pinch Nature in what is necessary. But certainly these are no Laws which a just *Rule* would have us observe; if she prohibits Excess in meat and drink, she no less forbids a niggardly Temper;  
if



if she abolishes Epicurism at feasts, she ordains a modest and grave repast at our meals, and when she retrenches our Superfluities, it is not to deprive us of such wholesome nutriment which is necessary for us; if she's an enemy to Magnificence, she is a friend to what is every ones propriety, and her principal intention is to limit every person to live according to that Rank and Quality wherein the Divine and Munificent Author has plac'd them.

If we would regulate our charity to the Indigent, and our conversation upon the Example of our dearest Lord, and not be so solicitous for Temporal things, as studious to improve our selfs in Vertue, then this Rule would not be so strange, but become very familiar to us and easy by daily Observation and Practise.

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## CHAP. IX.

### *The Character of a Gamester.*

**G**aming 'tis a dangerous Diversion, for very often that is lost in one day, which can't be retriev'd in a year, and the most opulent and well govern'd Families, can't hold out long against the prodigality of a Gamester, who loses her

rest for her Pleasure, the day is not long enough for her extravagant humor, she must wait the night too, and her whole life is no other than a perpetual play. A Woman who is given up to this humor, with whom custom creates no other Desires, soon neglects every thing else, and by overweening prevention makes *Gaming* her Law, and an Honourable employment. She consults her own natural disposition, and it must be perfectly satisfy'd; she computes the expences, and provides accordingly for them: She approves the precepts prescrib'd on such occasions, and observes them regularly. Therefore you very rarely find her at Church, or paying any visits to grave and prudent Matrons. Being a *Gamester* by her Profession, she renounces Piety, Honour, and a regular way of Conversation; her Humor cannot pursue any other Obligation tho' they should be impos'd on her, for these are so pressing, so active, and constant, that she has no time, relish nor Love for any thing else. All other diversions are nauseous and insipid upon the account of *Gaming*. If she is penurious in any thing it is upon that score, and 'tis only at the beloved Tables, the joy of the mind is scatter'd abroad with the greatest profusion. The divorce which results through Interest by cavilling Disputes, is the salt to awaken

ardent

ardent affection. Their passion is the Friend of joy, they seem'd hurry'd with excessive transport for to be the more sedate, and sometimes quiet, that they may be the more extravagantly passionate. 'Tis midst these motions so repugnant they find health and pleasure, and you will never find them better satisfy'd than midst the tumult of great assemblies, where interest, avarice and perfidiousness *Rule* in a nocturnal Empire. 'Tis there this fantastick Humor is fortified, the purse is empty'd, and life glides away in folly and vanity. This is the place where a Female looses all the attractive Ideas of Verrue, and where a Thousand ignominious passions insinuate themselves under the umbrage and covert of this trifling satisfaction; there are Rendevouze for pleasure as well as for Interest. For these criminal assemblies are as favorable to the *Demon* of *Impurity*, as that of *Blasphemy*. *Madness* and *Debauchery* keeps its residence there, and midst such terrible Society, a Woman who values her Honour and Reputation, is asham'd to appear, least the censorious World should esteem her a *Gamester*: She seems to glory in those misfortunes which are but the concomitants of her exorbitant humor, she makes her boast of it, how many hunderd pounds she has lost in one night, and foolishly trifi'd away, not imagining that this superfluity, which is thus given up to chance

and hazard, is a pledge which Providence has intrusted her with, for the comfort and assistance of the poor. But how should the interest of Religion, or her Neighbours Trouble affect her mind? Seeing more sensible, and much stronger reasons can have no influence over her Stupidity. Without any regard to what may follow she Squanders away what is necessary, and the aspect of a melancholy husband, undone Children, ruin'd family, and the many miseries she exposes them to, is not sufficient to make her wise. 'Tis only Necessity forces her to leave off *Gaming*, e're reason drives it from her heart, untill she becomes the laughter, and is ridicul'd for her folly by the whole World: What blindness, and obscurity! How unaccountably do the passions hurry on, and perplex us? She is ignorant of the evils she suffers, and when she can neither remedy nor satisfy her passion she examines her condition; then she finds it every ways impossible to retrieve her ill conduct, she perceives that on passion unmortify'd creates work enough for Repentance, but she finds many other unruly Desires to subdue, but this knowledge is but like a flash of Lightning which immediatly disappears, it produces no amendment, though the deadly effects pierce her Liver, with pungent pain, yet she hugs the cause, and her

her greatest concern is not for her misfortune, but that it is out of her power of being ruin'd again, that she might be reduc'd to be sensible of a calamity which she cannot but be fond of, and uncessantly admire. For 'tis observable, tho' such persons may leave of *Gaming*, yet the eager desire they have to it always remains. They may leave of *Play*, yet be as fond as ever of the game, and this unsettl'd humor which possesses them, will like Tinder most certainly take fire upon the first occasion which presents it self, though it may seem stiff'd for the present, when Providence seems to lay some stumbling blocks in the way, she is all the while uneasy, and extreamly out of humor, and all the fruit of her Labour must be sacrific'd upon a Card. They will Labour a month for an hours diversion, and indeed their Labour is as criminal as their Pleasures, performing one for the sake of the other, and this humor very rarely leaves them as long as they live. If a Christian Woman were sensible of the extremity, whereunto this passion leads, and the great difficulty of getting out of it when she's once engag'd; she would not allow of so dangerous a practise, but look upon it to be as culpable as other Diversions, whilst she tollerates her self in it as an innocent Diversion. It is the most seducing passion,

because its begining is approv'd on by the World, she's not blam'd untill it comes to the last extremity, and every one flatters himself with the belief 'twill never proceed so far.

This dominion, which begins at first under the specious pretence of an innocent diversion, increases so imperceptibly, that very often this pleasure turns into Necessity, and in lieu of an hours Recreation, it becomes the whole study of our Lives; and this transport of passion grows so predominant and Imperious, that we humor it without thinking of it, much less when we are in the action. For Time runs away insensibly, and the loss of it is irrecoverable, term of life ends, and Eternity begins! Our days are unravel'd ere we be take our selves to an Employment, or our minds are season'd with the Precepts of Vertue, and of so many precious moments and opportunities which were once at our disposal, the remainder is spent in Regrets for what is to come. This last retains a fullness of Light for to punish us, its minute space shuts up the Idea of the rest, and the serious prospect of the infinity of moments past, makes us sensible of the Eternity of Ages to come, for we must be responsible for every minute of our Lives. Now since 'tis so that our Moments are numbred, how much are we concern'd to manage them

them to the best advantage, and since our whole Lives should be one continual Prayer, let not those transient minutes we pass here below, be moments of idleness, but let us employ them in profitable and vertuous actions, and we shall find it one day to our unspeakable consolation, that those hours are best employ'd which do most farther and promote our Salvation; When we shall hear these comfortable words pronounc'd by our gracious Master, *Well done, good and faithful Servant, enter thou into the Joy of thy Lord.*

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## C H A P. X.

## BUSINESS.

**I**dleness, of all natural dispositions, is most impious, and replete with danger. For it hurries us on to what is most imperfect and criminal. And 'tis very rare to find a person possess'd with this unhappy Temper, to be indew'd with Reason and Vertue; therefore upon that score, an Employment is necessary for every one: There should be no Chasms nor empty spaces, in the life of a discreet Man, nor a prudent Woman. And indeed

deed she should not only be mindful of her duty, but she must so dispose of her time, that every moment, weigh'd by the ballance of the Sanctuary, may be full minutes, she must begin her Labour with her Life, that it may be a continual action, for the Glory of her God, and if according to the different Ages that compose it, it change its employment, yet let her actions be Vertuous, August and Noble, and of the greatest latitude, and extent; that a Christian Woman may never be free from care and vigilancy. For Providence imposes a daily Labor upon her, in working out her Salvation: In order to this, a watchful diligence is requisite, which may recover her from the pernicious repose of Self-Love. We must infuse a spirit into our actions, when we are once thoroughly convinc'd, and we can't want Fortitude, when we are strong in Faith; for when the Fountain is corrupted, this bottom of Corruption, is the source of that soft and effeminate life, that the fair Sex now generally lead. If our excellent Religion were heartily assented to, it would be better practis'd, but 'tis profess'd without being known, known without being believ'd, and half assented to without being practis'd, and 'midst such great perplexity and disorder, the Soul becomes luke-warm and remiss for the things of Eternity.



Eternity. And indeed 'tis not to be wonder'd at, if she has no more Religion than another who exceeds in Self-Love, and if she is more desirous of Pleasure than *Business*.

Idleness is the way of Sin and Pleasure, and if 'tis more difficult to please men than God, 'tis much more natural for women to please men than do any other thing. And this desire which is so innate to the Sex, makes them live without action, and to rectifie this unhappy disposition, which is so proclive to the World, the heart must be toucht by a Divine Unction, and Grace be extraordinarily excited to their assistance. For this Grace will not act without them, it must concur with the Divine Power, and begin Conversion, and if by relinquishing the crime, it is likewise by forsaking Idleness, the primary cause of all the passion, which render us culpable. Therefore our precious hours must not be squander'd away in Recreation, but Prayer must begin, and shut up the day, and we must not only work but, we must labor for God. We are never fatigu'd when a serious Intention of mind excite us, wherefore the only way to make it effectual is, to consider that time is the way of Eternity, that the loss of it is irrecoverable, and the more we amuse our selves about it, we are at the greater distance

stance from the paths of Vertue. Time  
 will be found of an infinite duration,  
 when we suffer in its spaces ; 'tis of in-  
 expressible celerity, when pleasure fills  
 up the flowing moments ; but for those  
 who replenish it with nothing, it is an  
 empty space which comprises their dis-  
 orders, and which aggravates their con-  
 demnation. O short and unknown Term !  
 precious, and yet terrible moment : Time  
 on which depends Eternity, wilt thou  
 always be forgotten, slighted, neglected,  
 and always spent without Emolument, and  
 Vertue ; Must interest, pleasure, and love  
 of Riches, always hoodwink the mind ?  
 Will Avarice never be rooted out of our  
 Hearts ? Must she always pass the silence  
 hours in the gilded Pageantry of Folly,  
 and Vanity ? Cannot she by a Heroick  
 and Generous effort seperate the Will  
 from this unhappy Temper, satisfy the  
 necessities of Nature, without contenting  
 its sensual desires, and regulating the  
 fleeting moments to that benefit, and  
 huge advantage, that they may be ex-  
 empted from being criminal, or idle ?  
 There is no condition of Life but requires  
 our whole time, and every moment is  
 filcht from duty which a Woman spends  
 in Gaming, and indeed she is on all hands  
 infinitely culpable ; for she is not only  
 redevable to a Glorious Being, for the  
 squandering away so much precious  
 Time,

Time, but the omission of good inhabi-  
 tes her guilt, and this is a sad Truth,  
 tho' very little regarded. I am sensible  
 that in her excuse she will be apt to al-  
 ledge the apparent innocency of her idle-  
 nels; she will applaud her self as one  
 that is vertuous, because that she does  
 not act as an open bare-fac'd criminal,  
 tho' she spends her life, in a luke-warm  
 profession of Christianity condemned by  
 Jesus Christ, yet she flatters her self with  
 the rewards of Eternity, which are only  
 reserved for those which the Holy Scrip-  
 ture acquaints us take it by violence,  
 who deny and mortifie their corrupt  
 passions and affections, and who are con-  
 stantly employ'd in the service of their  
 Lord. This is an employment unknown  
 to *Libertines*, and alas! too much neg-  
 lected by the Wise: 'Tis no time to be-  
 gin our Conversion when we defer it to  
 the last moment: For we cannot practice  
 that which we are that instant satisfied;  
 is indispensably necessary to our well Be-  
 ing. Therefore 'tis very dangerous to  
 trifle away our time, since we may avoid  
 sin, and preserve vertue pure and spotless  
 by the well improving of it: And indeed  
 we must needs confess, that this is so ne-  
 cessary to a good life, that those persons  
 who devote themselves to God in ear-  
 nest, and relinquish the principles of the  
 World, they must so spend their time,

asto be found perpetually imploy'd, for their Time must never lye idle on their hands; if they expect the glorious reward of a happy Eternity.

## CHAP. XI.

### *The Character of the Litigious.*

**I**F the Tranquillity of the Soul, and the Hearts repose is a complete Felicity, certainly trouble, and a daily disquiet must be an afflicting evil; and this is the dire misfortune of *Litigious Females*, when things run cross, they are more sensible of any disappointment that befalls them than men, who are of a more Robust and *Masculine Temper*; if their Interest is any ways thwarted, they must defend their right; and fancying that Justice must jump with her humor, she gives her self up wholly as a prey to this Temporal Concern; you will find her without the least respite exerting her utmost strength and vigor, and but too often her truest good, to preserve that whose fruition is at best but in speculation. When once the heart is engag'd in such a dispute, and difficulty has awaken'd the desire, and custom begins to fortifie

fortifie the Inclination, and occasion offers a hit, or some little pick, which infuses a spirit into the cause, a pleasure results from the anticipation; she reasons according to her wish, the desire secures the possession, then she uncessantly labours upon this foundation, and makes use of all the little artifices that a fruitful invention can furnish her with, to bring about this design; and yet all this bustle may be employ'd for a great nothing, and she will not own her self in an Error, tho' it should prove her ruin. On the contrary, when Malice, Injustice, or Interest, have made way, and she begins to be acquainted with the way and method of the Law, she applauds her self, and this restriction of her ignorance increases, she adds Pride to her other defects, and sometimes she continues the suit more out of vanity, than real interest. When a Woman is once acquainted with the Practick part of the Law she is intollerable, for by a long management of affairs suitable to experienc'd Rules, she instructs her self in a hundred different ways of craft, wherewith she is extremely well pleas'd and delighted; for 'tis natural for contention to fill the brain with folly, and self-conceit, and the Female Sex are wonderfully susceptible of this motion. Multiplicity of affairs which would distract some, seems to them matter of

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of diversion, and a very acceptable and agreeable imployment. This nourishes, awakes, satishes, and foment's all their passions. Hereby interest, hatred, detraction, self-love, and pleasure is satisfy'd: And as 'tis natural for that Sex to be charming, she will be sure to please, Beauty has too powerful attractives to be unsuccessful; therefore she makes it her whole study to make the Judges espouse her Interest; beauty borrows the assistance of art, and by intreaty and insinuation she will at last make him flexible to her side, Verity, Wisdom, and Vertue, is little set by, provided she carries the cause: Innumerable crimes are committed in the pursuit of such an affair; and a hundred other impieties, which at that instant she may not be sensible of, will discompose her thoughts, and be render'd culpable without any remedy. That delicate disgust which time by reason of distance had almost buried in Eternal Oblivion, begins to rise again, and work into a Ferment, under the pretence of a petty interest, which Honour is oblig'd to preserve; and this first step, that a hidden resentment makes us perform, will afterwards oblige us to a thousand criminal ones, of a worse kind. Under the specious pretence of furthering the Truth, it must be amplify'd with a Lye; as to the opposite parties, their persons must

must be calumniated, and as if a temporal interest would justify her proceedings, she assumes a Magisterial right over all things, and as she frequently speaks all, if not more than she knows, so she would impose what she has a mind to, and leaves no stone unturn'd to preserve that precarious right, which oftentimes is but imaginary. The Time and Money spent during this brangle is not regarded, and that which is of much greater value, the Soul is altogether neglected. The huge important concern of the better part is most forgotten, when a Law Suit is commenc'd, especially with Women who being prepossess'd with envy, animated by interest, and fortify'd by hatred, will not relinquish their Sentiments. The best reasons you can produce will not convince them, their undertakings appear always just, and a Law Suit very rarely terminates in an amicable agreement, when a *Female* is concern'd in it. They spin it out to a tedious length, tho' very perplexing and intricate, the novelty of some cunning Intrigue which occurs, makes them amends for the trouble: They exercise their passions by turns, and life is ended ere the tedious Process comes to a period; the constant concern they always carry along with them, for fear of ill management, is that which creates more disturbance than those Ver-

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vertues which they have neglected, and the great Inquietudes for a Law-suit in this World, must terminate the much weightier Affair of their Salvation, or Eternal Misery in the other.

If a Christian Woman would seriously weigh and examine the pernicious consequences of such *Litigious* quarrels, she would not so easily engage her self into them; loss of time, her great distance from God, forgetfulness of her self, and a thousand other motives, would stop the precipitate carrear of her restless temper, and least she should lose her Soul, she would not run so great a risque to preserve her earthly goods. For hereby the fair Idea of Vertue, is not only blotted out, but Honour, Comeliness, Sincerity, and other good qualities are destroy'd by it; where such a humour is once settl'd, no justice is left for any, no respect for Order, or least regard to Age, for Self-love makes her forget all. She thinks of none, nor discourses of any body but her self; she possesses her friends by pre-occupation, wherewith she is her self so much over-seen: And this anticipation makes her refuse good counsel; the more we strive to convince her by reason, the more her obstinacy increases, and the more we endeavour to make her sensible of Truth and Integrity, the less we gain of her esteem, and we are thought



to undervalue their merit, because we expose their defects. 'Tis natural for them to love flattery in their obliquities, and of all errors that is most dangerous, which we chuse our selves, which we examine, and reflect upon, which molests our thoughts, which satisfies, and flatters us, which wrecks our revenge, which sometimes enriches us, and whose duration is most delightful and pleasant to us. This is the Idea and Character of the *Litigious*, and the most genuine effect it usually produces in a Woman's Heart. We need not wonder at the evils which are occasion'd by it, but we must endeavour, to prevent, avoid, or heal them. Peace has this Remedy in store, to produce a sedate Temper, and she knows how to bring repose to the mind: She can put us into the way how to preserve our substance, without being entangled in a tedious and chargeable Suit of Law, and can tell how to put in her Plea without incurring the Divine Displeasure, when all our Actions shall be laid naked and open before the Great and Almighty Judge of Heaven and Earth:

## C H A P. XII.

## P E A C E.

**P***Peace*, it is a desirable good, after which every one is inquisitive. There be few who are acquainted with her charms, tho' they are very desirous of the good things she procures. But not knowing how to put a true value upon her, they never reach the Haven of Perfection. We must be instructed in her Divine qualities, and effects, with the resplendent Beauty she possesses, that happiness she imparts, that Sweet and Halcyon Felicity, which you can meet with no where else; if you seek her out in earnest. What weakness occurs 'midst the hurry of a turbulent Life, always replete with distracting care which drinks up the Spirit, we must not expect to find this happy peace in populous places; 'tis the gift of God, a sentiment of the Divinity, a condition to which the confus'd hurry of turbulent actions can lay no claim, and which being separated, and loosen'd from sublunary enjoyments, is rais'd up by Divine Contemplation above fear and desire. Herein *Peace* consists in a reasonable vertue, or in a ver-

tuous

tuous reason which comprehends a steady Will, and a sound Judgment, a heart solidly fixt to its duty, a mind strongly convinc'd the truth, which it perceives, imbraces, and passionately pursues. Uprightness of Mind and Heart, is not above our reach, as some are apt to imagine. Tho' we can't raise our knowledge, but to such certain Dimensions, yet 'tis possible to reduce them from being too extravagant. And if the light we receive depends of Providence, which distributes severally the common sense; Uprightness and Truth arises from the violence which is made to the contrary passion, which is contradicting by effects. Every person may be perfectly reasonable if she pleases; from the Will results Reason, and from Reason depends that *Peace* which she is in pursuit of. When the Heart is distracted by a thousand inquietudes at the top, the Mind thus perplexed, and seduc'd in an intricate Labyrinth of Errors can find no *Peace*. When the Soul is hurry'd on by its own Propensity, without the least scruple, by the attractive of some secret passion, this is not the method to find it: Her Divine Repose is Diametrically repugnant to those humane motions which discompose us. Therefore if we expect the fruition of a true and lasting *Peace*, we must seek for it in the Truth. True Tranquillity consists

in the repose of the Soul, which nothing can discompose. We must extricate ourselves from those uneasy Sentiments which perplex our Thoughts, from that Interest we are so unwilling to forsake, from that Self-love which prevents us, and which makes us so sensible and concern'd for the least pressure; and this way which guides us to *Peace*, is a solitary way, which the Will is ignorant of. The trouble of fortune has charms, which blots out the repose of Indigence, and she is willing to sacrifice her Tranquillity for her goods, not considering that the greatest glitterings of Worldly Happiness cannot countervail a moments Tranquillity; this *Peace* nothing can change it; this repose when the Spirit has once relisht it, the Heart is in Love with it, and it bears sway in a Christian Soul, to be as a fore-runner of that Immense Rest, which are prepared for it in the Mansions above; this is such a Repose, Tranquillity, and *Peace*, which does not allow of a passionate vigilancy, nor a supercilious hatred, nor the hurry and confusion of business, nor the endless trouble of perplext and cavilling Disputes, nor the squandering away of precious Time; but by its sweetness communicates an indifferency for Riches, a Good Will for our Neighbour, an intire Love for Justice, and endeavours to avoid all manner of Contention as much as possible.

And

And as Law-Suits expose the Soul to an hundred new dangers of offending God, she shuns them, tho' 'tis by exposing her Fortune; and when she finds her self in-gag'd against her Will, she pursues, and finishes it as soon as possible with respect to Truth. Tho' her mind is employ'd in Business, yet her Heart is Sedate, therefore she uses no indirect means to gain her cause; because she is wholly free from the Servile and Criminal fear of losing the natural product of dear Interest, with whom is *Peace*, with too many, of slender regard in comparison of Temporal Felicity and Advantage.

*The End of the First Part.*

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THE  
DESCRIPTION  
OF  
SELF-LOVE,

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PART. II.

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*A Predominant Passion in Women.*

**T**Hough all the passions do discompose and afflict us more or less, yet there is one which is allways *Predominant*, and Mistress over the rest; and every one perceives in himself a *Supreme Passion* which bears sway, and draws us where it pleases, and so great is the desire we have to pursue it, that the violence transports us into many wandrings. 'Tis natural for one *Passion* to be rais'd above another, and every one ordinarily follows that *Passion* which his own Constitution inclines him to. But my

my purpose in this Discourse is not to persuade us that every one has his *Predominant Passion*, and that *Self-Love* is the most dangerous of all; only to describe this *Passion* in the Female Sex, and how it comes about that 'tis become so general in all, and 'tis very rare that Quality or Temperament can impede *Self-Love* from being the darling favourite of the fair Sex, for indeed it has obtain'd a Sovereign Empire over *Women*. However I must exempt those Heroines, who being sensible of the truth which I am solicitous to promote, make it their chief care and study to subdue that bewitching *Passion*. They should be more timorous of this than the rest, because 'tis most natural, and seems more Beneficial than ordinary, it grows stronger by custom, and their disposition engages them in it. As they are born more weakly and delicate, so they allow themselves in many things, and connive at others, therefore 'tis rare to meet with one that is wholly free from prevention, being in love with petty trifles conceitedly obstinate in her own opinion, and inconsistent in every thing, when Interest is concern'd, she cannot moderate the forcible impression, and the real source of the disorder is *Self-Love* which has the Ascendant: This *Self-love* though not regarded is so imperious it turns the will,  
and

and moves it according to its beck and direction, molests, prepossesses, and determines, and without permitting reason to shew us our duty, hurries us away from the Truth, and engages us in what seems more pleasing and delightful to our corrupt Inclination.

It is this *Self-Love* whose Idea I must now describe. At the bottom 'tis a Sentiment which makes us anxiously cover what may make us happy, and which prepossesses the mind that this felicity may be obtain'd by the senses. Between the desire of happiness which is plac'd upon God, and according to reason, and the desire that *Self-Love* inspires us with, there is this difference, the former makes us covet such a transcendent Happiness which eye has not seen, and which we cannot comprehend; and at that instant must instill into our Thoughts, the profoundest submission towards the Divine Principle, from whose Munificence we expect this ineffable Reward, and in the latter we are eager in the pursuit of a happiness which we may perceive, and know at the same time that we desire it. Pleasure is lodg'd at the bottom through the impetuous desire of *Self-Love*, and felicity is likewise concentr'd by the passionate desire of a Christian Soul: But through the desire of *Self-Love* there results those little tenderesses so usual with



with Women, viz. prevention, carelessness, Vanity, Effeminacy, Idleness, and a hundred other defects which are esteem'd to be qualities very natural to their Sex. And indeed it must be graunted when the heart is once replenish'd with such an insensibility, as the *Love* of it self, possess'd with the desire of agreeable things which flatter and please us, such a person has done with Vertue, Reason, Honour, and likewise with all great and Sublime things, which raise the Soul above the level of the common Herd. *Self-Love* it is the source of all our passions and vices, and 'tis more difficult to destroy than other offences, for it's insupportable Tyranny, it is a sharp goad which pricks us forward, and drives us towards our selves, according as we espouse, and flatter our dearly beloved Interest.

'Tis very natural for a person to love himself, for there is no being but concurs to that motion which seems most proper, not only for its preservation, but likewise most conducive to its satisfaction. Wherefore we must allow that *Self-Love* is the first *Passion*, that is the most invincible, though I don't say 'tis the strongest: Yet certainly 'tis the most natural, the most insinuating, the most agreeable, and seducing, and all these qualities being united together, make a very great impression upon the Spirit  
of

of the Female Sex : Their complexion, their Temperament, their Education, and Ignorance inclines them to this passion, which does but over act its part with the fair Sex : It makes up a connexion of proper qualities which forms an union betwixt them and this *Passion*, and the rest which *Women* are captivated by, are forc'd on by *Self-Love*, which is always vigilant to assist their designs, and which is subservient to dethrone Vertue and Reason : This indeed may be very well imputed to that first defect annexed in its source unto their Education, being the purifying of effeminatness, which makes them so very careful of health, and in the preservation of their Beauty, so that Idleness is entertain'd in lieu of Repose, that they may be freed from pain they deprive themselves of action, and to preserve a fading beauty, they condemn the nobler Sentiments of the heart. Thus *Self-Love* keeps the Spirit in Ignorance, and the body in effeminacy, and when 'tis excited by unprofitable amusements, inspires it with voluptuous affections, and if reason shows it self, *Self-Love* presents it with agreeable objects to seduce its Taste ; it suspends the Judgment midst projects, beneficial and delightful contrivances ; and according to the propensity of the heart, it represents such a condition highly beneficial and  
delightful

delightful, and as it is always laborious it willingly abridges it self of some pleasures: And the Joy which *Self-Love* promises to the completion of our desires is always pure; it is not intermixt with any sensible bitterness so as to leave any unsavory relish behind upon the palate; and tho' we should be convin'd in part that we have entertain'd and made a wrong estimate of these pleasures, *Self-Love* being witty and inventive to extenuate every thing flatters us with what is to come, and caresses us with such pleasures whose Ideas seem most charming and attractive, that we may rest satisfy'd tho' we are abus'd, and miserably disappointed. We shall find this is but the least of its effects, this makes them neglect the esteem of men, or else pursue it with too much vehemence and passion, for indeed 'tis very difficult to keep a Medium in such cases. *The Capt.*

\* On what Object think you *young* her mind is most proclive to, where Amity has less share than Love, does it not result from *Self-Love*, whereby she seeks her self in a strange Object, and is desirous to inspire the same sentiment into his breast which is thoroughly rooted in her own, she communicates that *Self-Love* of which she has so sensible an apprehension, she would introduce *Passion* where joy should abound, and under the Specta-

ous pretence of being extreamly enamour'd, when it comes to the upshot they are fondest of themselves: But this is not all neither, *Self-Love* is a friend of Interest, as well as pleasure. Those who by a Laborious Complaisance are eager after the pursuit of a profitable Friendship, and who by a fatiguing Employment anxiously seek after some Repose; which may accrue from so much real drudgery, and pains, this is not less susceptible of *Self-Love*, then she who gives her self up to an idle, and effeminate Life, 'Tis *Self-Love* which sustains Labour, as 'tis allways heedless of any ones Concerns but her own, and the *Vail* of Piety which it assumes, is not less *Self-Love*, than the dazeling luster which seems so pleasing and delightful. We are deceiv'd to imagin that *Self-Love* is only Predominant in Coquet and Worldly Females, as if with them we should only find gaiety of Humor and Pleasure, Niceness, Vanity, Self-Conceit, Pride, Sensuality, intermixt with the desire of contenting the Passions, and particularly indulging the senses in sensual satisfactions. \* For 'tis not only subject to these failings, but such persons who profess Devotion, as well as such who lead a disorderly extravagant Life, are possess'd with *Self-Love*, and this

\* The Hippocrit.

this vice is as familiar with them, by reason they are very negligent in the subduing of it. Nay, you shall find those very persons who seem most devout, love themselves best; and tho' they will discourse of Christian Vertues, they never mention Charity, that Charity which obliges us to love God as the Supreme Good, oblige them to hate their Vices with a perfect hatred, so that this Regularity is more of a seeming shew than reality, we shall find the old *Adam* hidden at the bottom, therefore such Hypocrites are more sensible of an Injury, than those from whom we might expect more severe resentments; tho' they seem less Passionate, yet they have more revenge, because this Moderation to which they have inur'd themselves, makes the first motions more peaceable, and the second more durable, and *Self-love* knows how to preserve the Remembrance of an ill turn, which a charitable Temper and Disposition would expel, and root out of the Heart.

\* 'Tis really very surprising, that Ignorance is so *The Opinion*  
*Predominant* in Women, and *nate, or Self-*  
*Self-love* is the cause of it. *concoited.*

A Woman of Sense would not flatter, applaud her self unjustly, nor bear with, tolerate, nor connive at considerable faults, if she lov'd her self less. For as

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she perceives the Truth with greater ease than one of a shallower apprehension, so she would detest the apparent weakness she perceives in her Inclination, if she was not blinded by *Self-love*, therefore when it comes to her beloved Interest, she willingly plunges her self into the Ignorance of the simple Popularity, she connives at the omissions of others, she knows the issue, and can tell how to measure the extent, and nothing escapes her knowledge, when ought that is capricious, or strange is propos'd to her Judgment, but when she comes to reflect upon her self, to examine the justness of her Thoughts, and the Integrity of her Actions, then the Case is strangely alter'd: That Justice which she pleads for in other matters, she won't hear of in her own; and when she thinks by examining, to regulate the Affair, she runs a risque of disordering it so much the more, because that *Self-love* blinds her Reflections; for by a long and tedious Pondering, she finds her self the more incumber'd, in lieu of exposing her Concern in a fairer and clearer Light.

If she would make a right estimate of things, she must examine them with rigor, when she visits the secret Meanders of her heart, to discover the truth of its motions, this should not be perform'd with that mildness which may be allow'd

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in censuring of others, but 'tis expedient she should be convinc'd, and thoroughly sensible with what flattery *Self-love* represents the most profligate propensions, and she cannot be too severe in her Opinion, tho' seeming never so just, she should be always fore-arm'd with this alloy of mildness and severity, with severity in relation to her self, and with great Lenity in respect to others. Her mild Temper for others will preserve her secure from Detraction, and her rigorous demeanor to her self, will place her out of the Adulation of *Self-love*, which is a difficult passion to overcome, and at the same instant universally practis'd, and most Amiable.

\* For those who are not in the same Classis with the precedent, who detesting such a Licentious Life, their natural Disposition and Genius, invites them to a peaceable way of Conversation, adapted and suitable to their condition, her thoughts being wholly taken up in the good management of such Goods, which are in her disposal, such persons are not expos'd to the dire effects of *Self-love*, which is often the sole principle of *Oeconomy*, and the abridging themselves of superfluities; but here lies the danger, as *Self-love* is unsatiable, so it often inclines the Mind to Avarice.

\* *The Govern-  
ment of a Fa-  
mily.*

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A Woman denies her self such necessities which she stands in need of, out of a pleasure of Accumulating Riches, wherein she promises her self great Felicity in the possession, tho' at that instant, she divests her self of a real pleasure and satisfaction, of whose pain and rigor she is wholly insensible, being blinded by *Self-love*; and this is a sad truth among Females of an ordinary rank, who are oblig'd by reason of the charge of a Family, to ingage themselves in an intercourse of daily Commerce and Traffick, in such persons you may observe a Fund of *Self-love*, which guides all their actions. 'Tis very rare to meet with a person who imbraces her condition with a diligent and tractable Spirit, and who pursues no other end but her duty, and the fear of God. If we consider the general Deportment of the fair Sex, the Vertuous Woman describ'd in such lively Characters in the Book of *Proverbs*, appears no other than a fictitious and imaginary Idea, whose Divine and Attractive Portraiture is impossible to be met with in this prophane Age, and indeed that which renders it the more difficult, is occasion'd by *Self-love*, which sets the Mind at so vast a distance from those sublime qualities, which Holy Writ informs us, is so indispensably necessary, for such who expect to attain to that supreme Excellency, and  
astonishing



astounding Perfection. For whilst she gives her self up to a secret satisfaction, to be byast from the rigorous paths of Honesty and Justice, she is incapable of Perfection. I stile it the rigorous paths of Justice, because Nature's inclination is yet imperfect when it opposes Justice, which makes innocent things difficult to be brought about, and tho' it turns us from perfection, it is not without much reluctancy and difficulty that we can mortifie a corrupt Inclination? How therefore can it be expected that the generallity of Women should be capable of this generous practise, to put a constraint on their Interest, to apply their minds to the charming Precepts of Wisdom.

How should it be expected that Persons \* who pass \* *Gamesters.* away their time midst unprofitable amusements, should be indew'd with Reason and Vertue to destroy the most insinuating and natural passion that we have; there is a great disparity betwixt passing our time idly, in perpetual gaming with unprofitable company; and being imploy'd in vertuous employments without intermission. *Self-love* makes its utmost advantage of those who are *Gamesters*, and indeed there is an irreconcilable latitude and disproportion betwixt their Conduct, and the Principles of a Christian Life, and we need not think

it strange, if *Self-love*, which governs the Sex so much, admits no space of Time but for Play, or a desire of Gaming: If they had any moments free from this pre-occupation, they would not permit the winged minutes to pass away so idly, without proposing something more advantageous for the time to come, and this is the secret subtilty of *Self-love*, to incrassate the object which amuses it, that it may be possess'd with the perpetual Idea of Gaming, tho' in reality Play is no more than a stirring idleness, which in lieu of employment, proves a Fatigue in the conclusion, and which should be undertaken, upon no other design than to give Nature some little Respite and Relaxation; but *Self-love* is of that seducing nature, it never proposes any such method to the fair Sex, but inebriates them with the delicious relish, and makes them give up their whole hearts and pretious time, to be enslav'd to that amusement which agrees so well with their natural Temper; for it caresses that idleness of Mind and Body which nourishes *Self-love*; it impedes the Soul in lieu of replenishing it; hereby 'tis lull'd asleep, and is render'd insensible and incapable of heark'ning to those reflections, Idea's, Inspirations and Motions, which do undeceive the Mind, and are excited by Reason and Grace.

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But *Self-love* is so firmly rooted in the Heart of some Females by this Maxim, that it not only occasions that Effeminate and unactive Life, but 'tis likewise the source of a thousand afflictive Labours fix'd to another Character. *Self-love* is the unhappy principle of those fatiguing and laborious Travellings and Countermarches, wherein an Eternal Brangle does engage them. Amidst those melancholly nights without sleep, and those Golden days which pass away without any real Contentment is hidden, the most invincible, and delicate *Self-love* imaginable. 'Tis midst the exercise of those mean and charming importunities that it encounters the most sens'd prevention of its self. The Female Sex are never fonder of themselves, than when it costs them a great deal of pains, for to enjoy that satisfaction they desire, in the interim 'twill be no easie matter to make them own a verity, which they perceive, and are fond of, nevertheless they will not confess it, because they are resolv'd upon no terms to part with it. The trouble and inquietude which these Disputes bring, countenanc'd by antient Customs and Laws, being unaccountable, are all bottom'd upon *Self-love*, and there is none of that Sex (if she will speak the Truth plainly and sincerely) will deny,

ny, that *Self-love* was the chiefest Incendiary, when she has been so irreconcilably bent in the midst of a thousand severe Mortifications, to ruin her Adversary. *Self-love* has something in it so extremely agreeable to the Female Sex, when Nature has given them up to be manac'd by its power, tho' custom contracts this habit gradually, yet they are not satisfy'd with this dull way of acting, but they nourish, and foment, and augment this passion in them all they can, and not only so, but they daily harbour and caress it, it is a virulent Poison which being procur'd by Society, nevertheless, is so imperceptible and dangerous, that 'tis impossible to prescribe any Remedy, if you are not upon your guard upon the first assault, and are not as careful in destroying such a young Viper, as others are careful to foster and preserve it. Therefore I would advice them to make an exact Idea, and particular scrutiny into its pernicious Nature and Effects, the better to avoid its Power, that the Mind may not be enslav'd by an Effeminate Passion, which is so nearly related to the most Illustrious Passion which is to be found in Man. There's few can be ignorant that Love is the noblest of all the Passions, but by the prevarication of our first Parents, this sublime Love which was so natural to Man, is now degenerated

rated into a culpable and sensual affection, for now this primitive source of happiness, is become the Original of a thousand Impieties ; for in the Estate of Innocency, Nature was temper'd by Grace, and all the Propensities of the Man were commendable ; and holy, Love being then Predominant, did confound *Self-love*, fixing his Mind upon the Divine Essence, the most incommunicable Perfection ; but since the Fall, his Nature is extremely corrupted, for now unhappy Mortals do not contemplate Objects with the same Eyes, his Desire and utmost Diligence, is imploy'd about what is most profitable and agreeable, he has no longer any relish for his Pristine Innocency. The Principle and Mark he levels chiefly at now, is his own Interest ; he does not so much regard God's Works, as he is concern'd for the success of his own Projects, for by that unhappy Metamorphosis, having lost that Divine Wisdom, and sincere Deportment, wherein he was created 'midst the affluence of all good things in the Garden of *Eden*, he is unhappily relaps'd into a contrary extreme, being enslav'd by the Predominant corruptions of an extravagant and unruly appetite ; so that unhappy man ! being faln from that exalted state wherein God at first plac'd him, he plung'd himself and all his wretched Posterity, into an un-

fathomable Gulph of Miseries, where he remain'd until the *Advent* of the *Messiah*: not that this *Mission* of the Holy Jesus, which blotted out *Adam's* Transgression, would by his manifestation to the World intitle him to that primitive Perfection, which the first Man enjoy'd; no, but it imparts to him the Grace of the Redeemer, that he may obtain the Cælestial Inheritance by a holy violence, and this excellent Redemption, is a peculiar advantage unto Humane Nature, for in the first man there was nothing seem'd difficult in the perfection of his first Integrity, whilst in the new Man a sacred assistance must concur with the Will united to Grace, by the perfection of his All-sufficient Merit, and Satisfaction; and indeed he is exalted above his primitive condition, by his unfeigned assent to this New Covenant, which is founded upon better promises, for by our Jesus we have received the Attonement, our Humane Nature is mov'd, and sanctify'd by his Advent, by his Word, and by his Grace. By this new Law, Man is become the Disciple of a Crucify'd God, who assum'd our flesh, to teach us how we might offer up spiritual Sacrifices, holy and acceptable unto him, and to inform us that in spite of the enmity of Satan, (that profest Enemy of Souls) by his Divine Power, and Assistance, they should

be victorious over their corrupt affections, and become mortify'd Martyrs in heart and Spirit, that they may become the Citizens of Glory and Immortality.

One of the most dangerous Enemies to the first man in his primitive Estate was *Self-Love*, this cast him headlong into perpetual Labour, and that unavoidable death, whereunto we are all of us Subjected through his Apostacy; and as this ruin'd him, it is frequently the cause of our's too; this is that ugly Monster which by God's grace we must strive to subdue, and whose Destruction we must endeavor without the least respite or intermission; no Truce must be hearken'd unto we must declare a perpetual War against it, as *Hannibal* in his youth vow'd he would never be reconcil'd to the *Romans*; for the greatest Perfection of mind is annex to the Conquest of so alluring a Passion, and that person who do's not vanquish that little selfish Humor must never expect the fruition of those pure, and ravishing rewards which are only reserv'd for him who loves God with all his heart, and with all his Soul. But if this be a difficult Task, for the wisest and strongest man absolutely to destroy so formidable an Enemy, and whilst we carry about us these Tabernacles of Clay we shall find too much of this Leaven sowing our best actions, transmitted  
unto

unto us as an Inheritance of the first breach of the Divine Law. How much more difficult is this Task unto the weaker Sex, who being more mutable, and unconstant, so 'tis natural for them to be more stiff and pertinacious in an error, than to seek out any Preservatives against this Illusion of the Devil and corrupt nature, being heedless of a propensity which puts no force upon the Biass of their Wills, but leaves them in a pleasing idleness, which seems very delightful and entertaining unto *Self-Love*. What Method can they assume to extricate themselves out of this *Dedalean* Labyrinth, and having only a Smattering relish of Knowledge in the heart and Memory, are soon perverted by favourable reflections, for this perpetual return what is it but a Circuit which the Imagination and Will makes upon its own actions, which generally concludes by an *Elogium*, as secret as it is unjust! I say, what way must such a delicate person take, who having bin so long accusom'd to this *Passion*, for to root out that corruption which Nature and Education, has now contracted into a Habit. How should she be capable of Deliberation, or worthy of Trust, if her softness won't suffer her to keep in a secret for those she professes most kindness, nor undauntedly maintain the Truth to the faces of  
such



such she is afraid of, indeed this is an evident proof of self Love in the fair Sex, when they so readily reveal what is blame worthy in others, and at the same instant have not the power to conceal what is particularly desir'd them to silence. Therefore by a Punishment very natural to such Dispositions, those who are so curagious upon the Interest of others, are most 'Timerous and backward in maintaining the Truth; and 'tis rarely seen that such persons will warmly espouse their cause who are oppressed, tho' they are ready to discover and upbraid them with their Defects; and this odd conduct 'tis the natural result of *Self-love*; we can't frame our minds into such a Heroick Temper to speak our minds candidly of others, and we abscond that esteem our Friend has for us, when he unbosomes a swelling Secret, whereunto a third person should not be privy.

She flatters her self, (though without any Reason) that much glory will accrue by her Indiscretion, and much Benefit and advantage by a Complaisant carriage and Deportment; and this false Opinion foment the practise of those wicked Maxims, and allways keeps her fasten'd to *Self-love* in all her Actions.

On such an Occasion Effects nourish the cause, this *Self-love* produces wicked sentiments, which produce a thousand unjust and unreasonable actions. Now these

these unreasonable actions by turns retain the Soul enslav'd to these Sentiments, which return in course to their primitive source and Original, whose unhappy strength unites in the conclusion in an irregular and corrupt Appetite; this is the pernicious Consequence of *Self-love* which must be own'd to be a Cardinal evil which includes all the rest: For there is no disorder perpetrated in the Universe, but must acknowledge this for its Principle, and I am perswaded that Christianity, Politicks and Morality can never make a selfish person a good man, for seeing Justice is so necessary for all conditions, it cannot subsist where *Self-love* erects its Throne, for she always takes Pleasures part, without considering that submission which the body owes to the mind, and those indispensable Obligations we are liable unto in such cases to do violence to our inferior Appetites, that we may be just. *Self-love* gives a Tolleration to our perverse Inclinations, and leaves our unmortify'd desires free, no ways curbing their Irregularity, the concern of most moment she is imploy'd in is to caress the mind, that she may listen with pleasure to the insinuating Blandishment of that destructive Syren, that we may be wholly taken up for our selves, and be very luke-warm and indifferent to the publick Interest, ever preferring

preferring our selves upon all occasions, observing the Law with all the caution and prudence which it proposes to us, but not allowing our selves in any vigorous and Laborious Duty, though at the same time we cannot release our selves without being Criminal.

*Self-love* is directly opposite to the Law and to Honor, it only leaves us a relish for Grandure, for Beauty, or for Riches. Pleasure and Avarice is never satisfy'd without Ambition, and 'tis for these wretched *Passions* that we cherish *Self-Love*, as indeed 'tis upon the account of *Self-love* that we preserve these 3 *Passions* in our hearts; and 'tis for that reason that we would over top others; 'tis *Love* makes us covet those Objects which we presume may augment our satisfaction, and this is the great motive of accumulating Riches, for the more our goods increaseth the less Dependence we shall have, and the more Respect will be paid us by others; for that unhappy practise which has establish'd Interest has possess'd the Worlding with this sentiment; seeing 'tis daily but too visible that persons of Illustrious Extraction will pass by their lawful right, which they receiv'd from their Progenitors, submit their Sentiments, nay, more sacrifice the Truth for to acquire Riches, or to obtain the Esteem of such persons  
whom

whom the World reputes to be so, and this in prospect of securing or advancing their Reputation, being sensible that Esteem depends from the voice of those whom Opulence makes men care for and admire: In so much that *Self-Love* has the secret not only to make those persons covetous who possess great Riches, but those who are under more deplorable circumstances. For there is no less Avarice in over-reaching upon the account of wealth, than to hide it without distributing when we are actually in the possession; 'tis much at one to go before a Rich man who avoids our Society, as to avoid an indigent person who follows us, there is as much Avarice in the eager pursuit, as in hoarding up of Riches, and *Self-Love* is not less violent on such emergencies, for Fortune and Honour but seldom disagree upon the account of Relation, and the fair Sex are but too prone to that sort of Avarice which *Self-Love* produces; men are valu'd according to the Figure they make in the World, and abundance of Pelf is the key of their Esteem; they commonly make the merit of the person commensurate to his purse, and if they give him any *Elogium*, Fortune allways has the largest *Encomium* in the Panegirick, for tho' the person be otherwise never so deserving he can claim no share in the Harangue

rangué, if he is a man of a desperate  
 Fortune, becaufe *Self-love* won't permit  
 her to extoll another's merit, who has  
 only vertuous Qualities to be admir'd,  
 and is destitute of Riches for to nourish  
 and increase this hope, so true it is we  
 love our selves superlatively, and that we  
 seldom applaud, or desire any ones com-  
 pany but in expectation of some future  
 Emolument and advantage, which may  
 at one time or other accrue to our selves,  
 and all the Civility we shew them by  
 justifying their Conduct, or proclaiming  
 their Vertue, has Hope of Reward for  
 its chiefest basis and Foundation, the  
 source of all evil, impiety and error.  
*Self-love*, though so much admired now,  
 was not heard of among the primitive  
 Christians, so fervent was the zeal of the  
 Apostles, and primitive Confessors, they  
 sacrific'd not only their petty interest,  
 but what the World values at a higher  
 rate, their lives, under the vigorous yoke  
 of Repentance, or Martyrdom; what a joy-  
 ful sight would it be (not to see Blood  
 spilt upon the score of Religion) but  
 tears plentifully shed for the conversion  
 of Sinners; those Assemblies of pious  
 Virgins, were more illustrious by their  
 Vertues than their Birth, who pass their  
 Lives midst the severe Exercise of a con-  
 stant Mortification, those Virgins who

as they were eminent Patterns to former Ages, so are like to remain so to the Ages to come; *Self-love* never rust'd nor compos'd their pious Thoughts, such was their great assiduity and Diligence, 'twas always accompanied with a Magnanimous and enlighten'd Will, which subdu'd all the impious motions and extravagant Desires of rebellious and corrupt Nature; but my wish is as ineffectual, as the words I write upon this subject are like to prove unprofitable. For 'tis so deeply imprinted in Humane Nature, 'tis stronger than our selves, and 'tis impossible to overcome it, unless we are strengthen'd and assisted by grace, that grace which we need not fear wanting, if we request it with a sincere Desire of obtaining it; but too often when we offer up our Petitions at the Throne of Grace, 'tis with so much remissness, that it makes our Requests unfruitful; Zeal is necessary to be victorious over that *Passion* which stupifies the Will, and will not be vanquish'd without great fervency, because of all the *Passions* 'tis the greatest *Lover* of repose, the rest of the *Passions* cannot exercise violence without moving the heart, the mind or the body; but *Self-love* exerts all its power midst the most perfect Tranquility, and creates no boistrous motion, nor agitation, this criminal action requires no pains to make it

it real as to its settlement. *Self-love* indeed is often carry'd to excess, and if this *Passion* is sometimes surrounded with Trouble, so it is often carels'd in peace, which makes it so very natural to the charming Sex, that easy Life they commonly lead, the little trifles which amuse their thoughts midst insensibility and a perpetual Idleness is a charm for *Self-love*, therefore 'tis no wonder if such Women are great *Lovers* of themselves. 'Tis no wonder neither, if in the judgment of the wiser sort, those virtues which make an external show are suspected, and if 'tis difficult for a person to imagin that any perfection can result from a Disposition so very selfish; for usually that outward *Modesty* tho' it may seem a proof of *Piety* is but *Hypocrisy*, their seeming steadiness is but pure obstinacy, and their best humor is but counterfeit: But how comes it about that what would be thought a commendable quality, and Vertue in others, is criminal with them? The Reason is because *Self-love* puts them upon the exercise of some virtues they are more particularly fond of, they compose their bodies to a grave deportment at their Devotion, because their natural Disposition carries them to a peaceable and serious way of Living, or else because they esteem Obloquy more than Pleasure, and take a great deal of satisfaction

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faction in censuring the Behaviour of other persons, tho' their Actions are much more Criminal and Blame worthy.

They maintain their opinions, and are conceited without reason, and that because they are desperately fond, not that they know themselves to be in the right, and that which makes them so opinionative is, that those false Ideas which they have imbib'd of things, must pass in lieu for reason, and tho' they are prepossess'd with wrong Notions themselves, they are so fond of their own *Chimeras*, they would have others to agree with their Sentiments, and would have the last Speaker assume the Title of Conqueror. They are always Secure and Dogmatical upon every point; and if any sharpness of conceit be intermixt, 'tis rarely manag'd with that Prudence and Moderation for to gain any Authority; excess has a mighty Ascendant over their Actions, if serious, 'tis unsound, and if pleasant, usually irregular, and that Heroick Vertue, which leaves the Soul in an Equilibrium, or equal Balance, you shall rarely find in any of them, because *Self-love* carries them to the most culpable extremes, and makes them pass by the excess which corrupts others, as well as themselves. For this *Self-love* soon obliterates those amiable qualities in the fair Sex, and tho' they are



are capable of Learning and Policy, 'tis commonly with so much anticipation, that we more readily discover their pride and subtilty than their application and prudence. In a serious Debate a learned Woman very rarely manages the dispute with so much prudence as her Antagonist, for Vain glory, or Weakness, ever corrupts or puffs her up with Self-conceit, and therefore not without reason they are prohibited the Study of the Sciences. Too often hard Study corrupts the Sentiments of the Female Sex, more than it accomplishes them, for when Nature is cultivated by right reason, 'tis always more solid and agreeable than when the Mind is forc'd and tormented with variety of Learning to appear well read, than to effect or accomplish any thing to the purpose. If we come to those designs which a deep judgment conceives, those projects which Politicians manage to the Benefit and Advantage of the State, those grand Enterprises which must be agreed on by reason, and the mature Deliberation of others, 'tis rare to meet with many Presidents in the fair Sex, whose Understandings are not subdu'd, and govern'd by imagination. 'Tis granted the sprightliness of their Minds, carries them sometime's to conceive just Ideas for sublime things, but that stability and fix'dness of Mind, which is absolutely necessa-

ry to maintain this first effort, is but seldom to be met with. For the reflection in lieu of fortifying the beautiful Idea effaces it, and the agreeable relish they meet with, in the beauty of so great a design soon vanishes, being pleas'd in destroying the resolution which they had form'd, tho' at first never so attractive, and as this inconstancy of opinion, is very natural by reason of *Self-love*, which is so Predominant, therefore the fair Sex (setting some few in a Predicament by themselves) are neither over-burden'd with Learning, nor Wisdom, and nevertheless, it must be allow'd, they are more capable of Instruction than men, if in earnest they would but endeavour to destroy that Passion of *Self-love*; this is that unhappy Obstacle which deprives them of those great Talents, for which Nature seems to have form'd them, if by a generous effort this *Self-love* could be once expell'd out of their Minds, if they could extricate themselves from those deceitful attractives which impede them, a Learned Female would certainly make a greater progress in all kind of Learning, than any Man could ever pretend to; if we consider the vivacity of her Spirit, her penetrating Judgment, her great Curiosity and Delicacy in Arguing, the fire of her Courage, the subtilties of her Ideas, which being forc'd by

by a readier motion than is usual in men, renders them capable of the sublimest enterprizes, and readiest performances; and at the same instant the Phlegm which qualifies and moderates their Constitution, renders the most difficult attempt feasible to the fair Sex, whereby they may attain to Glory, Fortune, and Vertue. Nothing could be an obstacle to the charming Sex, if *Self-love* did not blind them, and represent all labour of this kind troublesome and insupportable. It seems a perplexity to bestow some time in inuring our selves to the practice of the Law, tho' Duty and Necessity oblige us to it in our own Defence. These transient moments tho' very short seem long enough, when a trivial inducement shall be thought a sufficient plea to make us negligent of our Duty, and tho' we abandon reason, yet this shall appear a sufficient motive in our shallow Estimate for our carelessness and neglect. Thus I have acquainted you with the Debility, Injustice, and apparent Disorder, which is occasion'd by *Self-love*. The way to keep our selves from so formidable an Enemy, is by a generous contempt of our selves, which secures us from the little sinister respect of Interest, and which Inspires us with necessary Fortitude and Resolution, and with such a severity that chastises the least defect; and indeed this

vertuous quality, which is to be found  
 in a profound humility, is the principal  
 source of other Christian Vertues, perfection  
 is firmly fixt and united to the practise  
 of it, it sanctifies all the natural motions  
 and propensities, and those renowned Fem-  
 ales who have been Illustrious and Ex-  
 emplary to Posterity, had the meanest  
 opinion of themselves, as well as the ver-  
 tuous Ladies, who are remarkable for a  
 Pious Life and Conversation in our days,  
 there is no person can contemn the crosses  
 of Fortune, and with Heroick Magnani-  
 mity and Resolution, despise the acci-  
 dents of Life, but she who acts above  
 her self. No Female is indew'd with a  
 perfect Reason and Sanctity, but that per-  
 son who overcomes, and subdues her  
 corrupt Passions and Affections, therefore  
 no Female should flatter her self with the  
 belief that she acts rationally, wisely and  
 perfectly, if she abounds with *Self-love*:  
 And seeing they have so many excellent  
 priviledges above men, this should excite  
 them to subdue a passion which renders  
 them inferior to the Masculine Sex. This  
 Perfection which we require is no such  
 impossible Task, it may be perform'd with-  
 out diminishing their Fortune, their Cre-  
 dit, their Beauty, or their repose, hereby  
 they will render themselves acceptable to  
 the wisest persons, would they be but a  
 little more regular and prudent in the  
 ordering

ordering their affairs, and more sincere and just in their sentiments, in their discourse and conduct, then *Self-love* would quickly be banish'd out of their Minds, and effac'd out of the World, and then to the glory of the fair Sex, it must be confest that by Vanquishing so obdurate a passion, they would gain more Honour, than men by their Fortitude and Valour, have obtain'd by their Renowned Conquests for many Ages.

H 4

A

## CHARACTER

## Compliment B E AU

A Beau is a Bundle of Vanity, composed of Ignorance, Pride, Folly, and Debauchery; a silly, flimsy, three parts Fop, and the rest a kind of walking Mirror. Shop, that shows one suit to day, and another to Morrow, and is vainly self according to the Price of his Suit, and the Mode of his Fopper; a slave of Gentility, that inherits the Vice of his Ancestors, and is like to entail nothing but Intemperance and Dissipation on his Family.

This is the Character of the Beau, and the only one that is true. He is a Bundle of Vanity, composed of Ignorance, Pride, Folly, and Debauchery; a silly, flimsy, three parts Fop, and the rest a kind of walking Mirror. Shop, that shows one suit to day, and another to Morrow, and is vainly self according to the Price of his Suit, and the Mode of his Fopper; a slave of Gentility, that inherits the Vice of his Ancestors, and is like to entail nothing but Intemperance and Dissipation on his Family.

A  
CHARACTER  
OF A  
*Compleat* BEAU.

**A** *Beau* is a Bundle of Vanity, composed of Ignorance, Pride, Folly, and Debauchery; a Silly, Huffing thing, three parts Fob, and the rest Hector; a kind of walking Mercer's Shop, that shews one Stuff to day, and another to Morrow, and is valuable just according to the Price of his Suits, and the Merits of his Tayler; a Spawn of Gentility, that Inherits the Vice of his Ancestors, and is like to entail nothing but Infamy, and Diseases on Posterity.

His first Care is his Dress, and the next his Belly; and in fitting these two together, consists his Soul, and all his Faculties; His Trade is making of Love, and yet he knows no difference between that and Lust, and tell him of a Virgin,

at Sixteen, and he shall Swear, Then Miracles are not Ceased; he is a bitter Enemy to Marriages, that one would suspect him born out of Lawful Wedlock, for he never hears Matrimony named, but he Swears, and Starts as bad, as at the salute of a Sergeant. But for the delicious Recreation of Whoring, he protests a Gentleman cannot live without it, and Vows Mr. *Hern* was a brave Bully, and deserves to be Worshipped; because he had the Wit to make his Paradise a *Seraglio*, and the Joys of it to consist in Plump Wenches. The Devil has taught him Chimestry, whereby he can Extract Banderly out of the most Modest Languages, so that he makes *Cato* speak it, and turns Admonitions into Obscurity. His Mind is hung round with *Aristine's* Pictures, and the Contemplation of them is all his Devotion, every thing with him is an Incentive to Lust, and every Woman Devil enough to Tempt him; *Covent-Garden* Silk-worms, and *Wapping* Waste-coasts are equally his Gains; for he warches Wenches, as Tumblers do Rabbits, and Plays with Women as he does at Cards, not caring what suit he turns up Trump. All his Talk is Rhodomontado and Bounces, calling a Nobleman *Jack*, as familiarly as his Foot-boy, and seldom naming a Lord, without adding my Cousin;



zen; whatever he does, he cries, it's like a Gentleman, and indeed it's only like it, as a Broker's Ware is to a Mercers, or *Long-lane* compared with *Fleet-street*; for he is a Wit of an Under-Region, that does but carry the true, brave and noble, and grossly imitating on the low Rope, what the other doth neatly on the higher. He confers Titles of Honour upon all his shabby Companions, to create himself the greater esteem with his Land-lady (who adores him as a more Accomplish'd Knight, than ever she met with in *Parismus*, or *Amadis of Gaul*) and when he is a going to take a run with a Common Crack, Swears he has an Assignment from a Lady of Extraordinary Quality.

His Hangers on call him a Man of Blood, and by his own Report, he is as stout as a Turkey Cock, and yet he never was in any Service, but building Sconces; nor Duel, but with his own Foot-Boy, or a Drawer; for he is so prudent as not to exercise his Courage against any that dare turn again, and has got more Ballards than ever he made Fatherless Children; perhaps at first he will be sawcy, and bluster like the four Winds in Painting, but if you begin to be as high as he, straight the Buckle breaks, and then he swears, Gad Sir, I ever honoured you, but you are a Passionate Gentleman,

Gentleman, and will not understand a Jest, and think not because I repeat so often he Swears, that I Tantalize in this Character, 'tis only to make the Picture more like the Life, for all his Discourses are butter'd with Oaths, which he uses (*Euphonie gratia*) for Elegance sake, and he seems to be a kin to the Man in the Moon, for every Month he has a new mode, and instead of true Gallantry (which dwells only in the Breast of *English* men) he is made up of Complements, Cringes, Knots, Fancies, Perfumes, and a thousand Apish fine Tricks, which renders him only fit to be set on a Farmers Hovel, to scare away Crows. He places his Essence in his our side, and his only Prayers are, that his Father may go to the Devil expeditiously, and the Estate hold out to keep himself and his Mils in good Equipage; he also thinks it the Rankest Heresie in the World, to believe any man can be Wise or Noble that is in plain Cloaths, and therefore looks down with Contempt on every Body, who does not Wear as Fine and Fashionable Cloaths as himself; to trace him *ab Origine*, his breeding was under the Wing of a true Indulgent Mother, who took a world of pains to make him a Fool, and attained her end at the Age of Discretion; at School, he only learnt to rob Orchards, and the Generosity of bribing

bribing others to make his Exercise; and stay'd at the University long enough to Commence Drunkard; and to get by heart the name of the Colledge to vapour with, and from thence he posted to the Inns of Court, but in few years time never read six Lines of *Littlam*, for he loved a Placker better than a Moot-case, and was more in his Mercer's books than in *Plowden's*. Learning, he says, is Pedantry, and unbecoming a Gentleman, and Law, a thing only for Gownmen, that have no way of raising a Fortune, but by setting two Civil Gentlemen, *John A. Noakes* and *John A. Sells* by the Ears; and thinks that the Seamen, Wisemen of *Greece*, were mere *Ignoramuses* to one that understands the humour of the Town, 'tis but wearing fashionable Cloaths, Talking loud, and Laughing at alone doth not understand, and the business is done.

His whole Library consists of Books of Complements, Drolleries, half a Dozen Plays, and a Bundle of Baudy Songs in Manuscript; yet he is a shrew'd Linguist; Impudence, he calls the Boon Assurance; and Unmannerliness, the Gentile Negligence; he talks of nothing but Intreagues, Gusts, Garnitures, Banter, and such like modish Fustian, which he hedges in on all occasions, and indeed without any, and if your bar but forty words,

words you strike him dumb. He admires the Eloquence of Son of a Whore, when it is pronounced with a good Grace, and therefore applies it to every thing, so that if his Pipe be faulty, or his Purge Pipe too much, 'tis the Son of a Whore Pipe, and the Spawn of a Birches Purge.

He has much enriched our Language, 'twas he first brought in, 'I beg your diversion into fashion, and he may have a Patent for the sole use (as first Inyentor of that noble Complement) 'Let me be 'damn'd, and my Body made a Gridiron 'to broil my Soul on to Eternity, if I 'don't love you Madam confoundedly. Till Noon he lies in Bed, to digest his over-nights debauch, and then having dress'd himself, and paid half an hours Adoration to his own sweet Image in the Looking-Glass, he trails along the Streets, observing who observes him, to the French Ordinary, where he swills his Paunch, with good Cheer and Wine, and tells at his Dinner, how his Physick work'd last night, and swears never any Clap plagu'd him half so much, as that he has now upon him, cursing the Doctser for a Quacking Ballard, that understands no more a Gentleman's Disease than a Farrier. After this the Coach is called to hurry him to the Play-house, where  
he

he Advances into the Pit, struts about a while, to render his good parts Conspicuous, pulls out his Camb, Careens his Wig, Hums the Orange Wench to give her own rates for her *Chyna* Fruit, and immediately sacrificeth the fairest of them, to the Shrine of the first Vizard-Mask; then gravely sits down, and falls half asleep, except some Pernicious Wench hard by keeps him awake, with treading upon his Toes, or a wanton Complement; yet all on a sudden to shew his Judgment, and prove himself at once a Wit and a Critick, he starts up with a Tragical Face, Dams the Play, tho' he has not heard (at least understood two Lines of it) however, when it is done he picks up a Miss, and pinching her Fingers, and in a soft Tone, and with Looks most abominable languishing, he Whispers; *damne me Madam, if you were but sensible, and all that* — of the Passion I have for you, and the flames which are kindled in my Breast, you'd be merciful, and honour me with your Angelical Company, to take a Draught of Loves Poffet at the next Tavern; but if he finds her honest, and cannot prevail, then he cries aloud, damn you for a Phanatical Whore, what make you in the Pit here? the Twelve penny Gallery with Camblet Cloaks and Foot-boys is  
good

good enough for you, and so Raifes his Siege and leaves her.

Where he goes next I dare not follow him, for certainly 'tis a Bawdy house, by what Name or Title soever it may be dignified or distinguished; here he meets with a Squadron of his fellow Beaus, and having heightened their Spirits with Jollity and Wine, they are fit for any thing but Civility, and when they vouchsafe to ramble homeward, about One or Two of the Clock in the Morning, they set up the dreadful Sufa, more dangerous than an *Indian* running a muck.

In those Heroick humours hath many a Watchmen had his Horn batter'd about his Ears, and the trembling Constable been put besides the gravity of his Interrogatories, and forced to measure his length upon the Ground; the first man they meet with, they swear to kill, and set all the Women on their Heads, and so they proceed, till the rattling of broken Glass Windows, the shrieks of distressed Damfels, and the Thunder of their own Oaths and Execrations, fills all the Neighbourhood with horror, and makes them verily conclude, that the Devil and all his Life-Guard are going a Processioning. Next Morning his Taylor, his Mercer, his Haberdasher, and

and his Sempstrefs, stands like a Guard of *Switzers* about his Chamber Door, waiting his up-rising: To the avoiding the gauling of these small shot, he instantly dispatcheth a light Horse-man to call Mr. *Glister-pipe* his Apothecary, who encountering this desperate band of Creditors; with only two or three Glasses, (as tho' he had that day purged) drives them all to their holes like so many Foxes; for the name of Physick is the only Amulet against a Dun, and a sufficient *Quietus est*, to any beleaguer'd Gentleman. Thus the Illiads of our *Beau's* Accomplishments may be cramb'd up into a Nutshell; his three Cordial Vertues being only Swearing, Wenching and Drinking, and if other mens Lives may be compared to a Play, this is certainly but a Farce, which is acted only on three Scenes, the Ordinary, the Play-house, and the Tavern. His Religion (for now and then he will be prating of that too) is pretended *Hobbists*, and he Swears, the *Leviathan* may supply all the Leaves of *Solomon*, yet he never saw it in his Life, and for ought he knows, it may be a Treatise of catching of Sprats, or new Regulating the *Greenland* fishing Trade. However, the rattle fit of it Coffee-houses

has taught him to laugh at Spirits, and to maintain now there are no Angels but those in Petticoats, and therefore he defies Heaven worse than *Maximine*, and imagines Hell only a Hot-house to Flux for a Clap, and calls the Devil the Parsons Bug-bear, and sometimes the Civil Old Gentleman in Black. He denies there is any Essential difference betwixt Good and Evil, and deems Conscience a thing only fit for Children; and ascribes all Honesty to Simplicity, and an Impracticableness in the Ways and Methods of the Town, and by these extravagancies doth he signalize himself above Common Mortals, and accounts all others Dunghill-spirited Pops, that are not as madly wild and wicked as himself. Thus is Civility, Vertue and Religion, hunted out of the World, and Folly and Atheism exacted and promoted, for this is the Bell-weather of all Gallantry, whom our younger Fry of Gentleman admire for a Hero, and by these Arts does a Man now a days come to be accounted a Person well bred, and fit for a generous Conversation; though in Truth, 'tis only his Estate that Guides his Vanities, and his Purse that can compound for his Folly; for of himself, he is a painted Butter-fly, a Baboon Usurping Humane



mane shape , or to use his own silly  
 nasty phrase, mine. A——se all over,  
 and so I leave him behind me, till I  
 meet him next time, either in the King's  
 Bench Walks, or in an Hospital.

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**FINIS.**

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